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THE *METHODIST WOMAN*

JANUARY 1956

PURPOSE
of the
WESLEYAN SERVICE
GUILD

The purpose of the Wes-
yan Service Guild shall be
provide a channel through
hich employed women can
hieve spiritual enrichment
d Christian fellowship and
ke an active part in devel-
ing a world Christian com-
unity.

Vol. 16 **The Methodist Woman** No. 5

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THE METHODIST WOMAN, the official organ of the Woman's Division of Christian Service, is published monthly (bimonthly, July and August) at 7820 Reading Road, Cincinnati 37, Ohio, by the Woman's Division of Christian Service of the Board of Missions of The Methodist Church.

Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription price $1.00 a year; combination (with *World Outlook*) $2.30, payable in advance. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Islands, Canary Islands, Spanish offices in Northern Africa, and Andorra), Spanish Guinea, Uruguay: One year, $1.00, combination (with *World Outlook*), $2.30; Canada, Newfoundland, and Labrador: One year, $1.25; combination (with *World Outlook*), $2.80. All other foreign countries: $1.40; combination (with *World Outlook*), $3.00.

Names of subscribers and all money should be sent to The Methodist Woman, 7820 Reading Road, Cincinnati 37, Ohio. Sample copies sent free for use in canvassing.

Leon V. Kofod, Woodmere, N. Y.

Rice fields in India during the monsoon season.

Hills and Valleys of Hindustan

A MEDITATION

By IRENE WELLS

I PRAISE God for valleys. And when I say valleys, I mean all kinds of valleys, iteral and figurative. It all tarted with two valleys in the Himalayas.

I had had my adventures with ills—in Darjeeling and in Alnora. One night three years ago n Almora, God led me away from ny comfortable chair and my book uddenly, as if by the shoulders, o a spot where He told me to vatch as He lifted up just a corner —oh, how to describe the unfathomable!—a corner of the mystery, the grandeur of His creation. Why? What was He telling me? We were partners. Why didn't I trust Him enough to work as His partner?

One bright, windy afternoon, He pulled me to the top of Simtola Hill and showed me across the valley a city set on a hill, kept me standing there trembling with ecstasy, until I understood His message. I had my light. Why didn't I learn to use it for all the world to see?

Yes, I had had my adventures with hills, but would I never learn? In Darjeeling, I loved the snow peaks for their majestic impersonality, their frigid inaccessibility. In the midst of the petty daily frustrations everyone meets, I looked eagerly for the evening release—the trek along the upper road that gave me a view of the higher peaks a deep violet-blue in the dusk, then a kaleidoscope of hues as the sunset glorified them, beauty almost unbearable. I used to murmur, "I will lift up mine

eyes unto the hills, from whence cometh my help." The help came, but what did I *do* with it? No, I had not yet learned.

Then one Sunday last summer—oh, how glad I am it happened on a Sunday!—I lost my way. Thank heaven for the impulse that led my feet along an unexplored path back to my hills! I was lost. Every passerby I asked said relentlessly, "You must go down into the valley. The town is away over there, beyond the valley." It was hot. I had been tramping along the mountain road for hours and did not dare to take any water along the way. Tormented by thirst and spurred on by the need of getting back before dusk caught me on a wild mountain side far from familiar landmarks, I began my descent into my first valley.

Stumbling down a rocky spur, I came to a tiny village of four or five huts. A bent old woman, clad only in a ragged skirt, came out at my call, terrified at the sight of the first Westerner evidently she had ever seen. She *could* have rushed into her hut. But no! She stooped to a bucket of precious, cool water and placed a full bowl of it at my feet. Would I, comfortable Christian that I was, have done so much?

She did more. She sent her granddaughter to guide me down to the river bed. A little wisp of a thing in the usual long black dress, bare-footed, she leapt from rock to rock like a mountain goat, looking back solicitiously at me as I lumbered along. The few annas I gave her as we parted made her eyes glowing candles. So little money! And I, comfortable Christian that I was, had so much!

I began to climb again—along the edges of rice fields, on cow paths along which plodded water buffaloes and cows with bony frames showing the stress of the long, dry season, through villages with the animals and women under one roof, where tiny, thin babies sat listlessly in the sun as flies covered their faces, but where, in the midst of squalor and need, all spelled community. And I, comfortable Christian that I was, passed through their midst alone, bound for my hill!

Along the way I met women, weary with the day's hard toil in the hills and over the cooking pots, coming from or going to the distant spring for the daily supply of water to fill every need. Each one had two huge cannisters balanced on her head. No one was too weary to greet me cheerily, full of innocent questions. Here was I, comfortable Christian that I was, going back to a hill-top cottage where each day a man brought water from a distant spring to fill my two big buckets.

I paused to watch men, women, boys, and girls taking the precious water and pouring it carefully over every single plant in their terraced fields. As I enjoyed the vegetables I bought so easily in the bazaar, had I, comfortable Christian that I was, stopped to consider the toil that went into their cultivation?

A descent into another valley! Two little girls who should have been playing with dolls were merrily cutting away the few stray wisps of grass that grew between the stones in the walls bordering those miracles of hill agriculture in Hindustan, the terraced fields. I watched them stack it neatly, and then carry it carefully down to their village for their goats' evening meal. Day after day, the same process, till the rains should fall. Could I, comfortable Christian that I was, with a full, privileged chil hood behind me, ever understa their deep need?

"Yes," now I could begin to sa "at least I can try. How ma thousands of others like them!"

The climb up the steep hillside the groups of men coming home their villages, some with picks a shovels over their shoulders after day's work carving out roads fro rock, one with a goat's head and tiny bunch of white turnips for h evening meal, another with a hu sack of cotton, filling for the fa ily's winter bedding. I talked to boy with a poet's face. He told m he had just passed his Intermedia examination in commerce (after two-year course in college). H father could send him no furthe He was returning to work his fa ily's fields. And I, comfortab Christian that I was, had had wi counselors who gave me the cours that led me into the work I want to do and am doing.

Wouldn't I always be haunte by the boy with a poet's face, t boy trained in commerce, the b tending a rice field year after ye till old age laid him low? prayed God that I would. schools all over the country the were so many more like him who I could help to counsel.

I was nearing the top of the hi now, but did not lift my eyes t welcome it. I turned back to loo at my two valleys, peopled with a the throbbing human answers t my unlearned lessons. I tarrie there a long time, deep in prayer.

Dear God, I thank Thee for thes holy hours. May I continue to "lift u mine eyes unto the hills"—but may *uncomfortable* Christian that I now a never forget that every hill cradles valley. Dear Father, may I *stay* uncom fortable, until I go down into the va leys of every human experience a thus begin to earn the right to *called* a Christian. May I realize, wit a deep, calm surety that grips my ver soul, that only in this way can I hel Thee to bring to pass Thy glorio vision of a world made new—"Ever valley shall be exalted, and ever mountain and hill shall be made low and the crooked shall be made straigh and the rough places plain: and th glory of the Lord shall be revealed, an all flesh shall see it together." Amen

THOUGHT FOR THE NEW YEAR

Spiritual Growth

To grow as Christians, we need to draw more deeply on the resources of prayer, both personal and group; meditation; intelligent use of the Bible and devotional literature; a definite search for a fuller realization of God.

Our growth as Christians requires constant exercise. It cannot exist apart from a deepening concern for people of all ages and groups everywhere. It has no reality apart from our relationship to Jesus Christ.

—Statement concerning Quadrennial Theme and Emphasis

Sixty Years of Service

By EMMA BURRIS

ORLANDO from Three Lions

The youngsters at Cunningham eat "family style" around tables, five or six to a table.

CUNNINGHAM Children's Home, Urbana, Illinois, began sixty years ago when Judge and Mrs. Joseph Cunningham gave their spacious home to the Woman's Home Missionary Society. In presenting the keys at the dedication service, Judge Cunningham said, "A deed . . . has already been executed . . . which forever dedicates this home of ours to humane purposes. Its terms are as wide as human needs which know no sect or creed. . . ."

The history of this agency reflects the changes that have come in the institutional child-care field. At first, it served a dual purpose. It was a deaconess home and orphanage, but this combination was of short duration.

Very young children were admitted in the beginning. At the Sixtieth Anniversary celebration, on October 9, a brother and sister who had received care in 1895 were among the guests. Their presence helped to emphasize the long range influence and great importance of this work.

Today foster homes and institutional care are recognized as two necessary, but not competing, forms of child care. They each need the other as a supplement and resource. It is generally conceded that children under five years of age should not be placed in institutions for long periods. Pre-school children need continuous mothering. Thus, Cunningham Home now has an age range of 8 through 19 years in its present group of 56 children.

Authorities state that by 1960 there will be 45 per cent more children between the ages of 10 and 17 than there were in 1950; therefore, the greatest need is for services to teen-age boys and girls.

A school no longer is considered a necessary adjunct to a children's home. Remedial work and special classes often are needed, but it is recognized now that children should be related to the community. The children of Cunningham Home attend the local churches, the public schools, and participate in various community activities and clubs.

The former school building of the home has been remodeled and attractively furnished for the comfort and convenience of a group of boys. They had a part in the selection of colors and furnishings for their home. Work experience at home and in the community is provided for boys and girls.

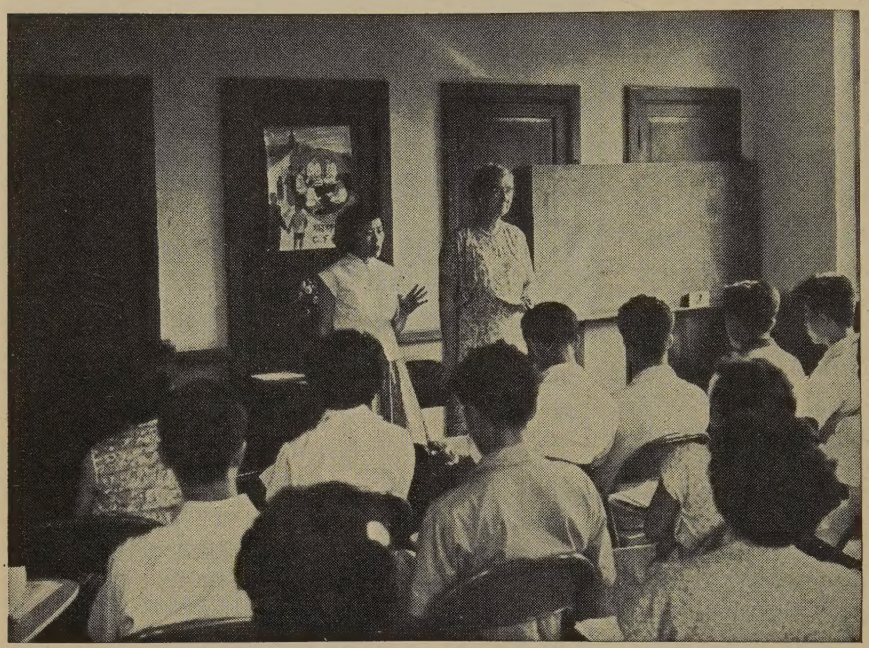
To meet the changing needs, the board and staff have been statesman-like in their approach. They are leading with their heads as well as their hearts. Services of the staff case worker, good cooperative relationships with health and welfare agencies and with the courts make possible the placement of children who can benefit most by the services of the home. The selection and employment of adequately qualified staff members is a major concern of Mrs. Merle N. English, the superintendent, and the board. There is a warm and sincere approach to the individual child in understanding and helping to meet his needs. At Cunningham Home there is evidence of a quality of Christian understanding, as the children are guided in their development of good personal habits and attitudes toward life. The staff consists of a superintendent, a guidance counselor, a case worker, houseparent couples, housemothers, maintenance and office staff.

Another important trend in institutions is away from concrete living situations. The first of the three new cottages necessary for the regrouping of the children at Cunningham Home was completed for the Sixtieth Anniversary program. The "Inez Rose Cottage," as it was named, provides opportunities for a well-rounded, friendly family atmosphere for the children and their houseparents. There are double and single rooms instead of one large dormitory room, so that the children may have privacy and a place to call their own. This building is adaptable for either boys or girls, or brothers and sisters, in one-family units with houseparents.

Privacy for the sake of spiritual values, democratic practice, and the dignity and worth of individuals are recognized as essential to happiness and responsible citizenship. The standards of Cunningham Home give assurance that children may grow in joy, in faith in God and man, and in those qualities of vision and of the spirit that will sustain and give hope for the future. Since the beginning of the home in 1895 more than 2,000 children have been given opportunities for education and happiness and a sense of belonging. The home includes 22 acres of ground with a large playground and garden space.

Family Needs AROUSE THE KOREAN CHURCH

By IRMA HIGHBAUGH



Miss Irma Highbaugh, through an interpreter, conducting a discussion group on the Home and Family Life Program, Tai Wha Community Center, Seoul, Korea.

AN AIR of expectancy pervaded the partially filled chapel of the Tai Wha Christian Social Center located in the exact center of Seoul, Korea. It was the end of June, and this was a sort of commencement for the two hundred and sixty members of the seven Family Life Study Groups who had met weekly for six two-hour periods. Later, representatives of each group would appear on the two-hour program to tell what they had gained from the study, how they were using it, and how they planned to carry forward the family life program.

In the corridor people gathered around the two tables where literature was on sale. Miss Clara Howard presided over the imported-from-America table, and two Korean students were at the table of Korean materials. Business and professional men purchased some of each in both languages. University students yearned over the American materials, a few bought books, but most of them finally purchased one pamphlet, all their meager resources would permit. High school students, women, and all who came took some of the Korean materials and settled down in the chapel to read until the meeting should begin.

But why didn't it start? The big pots of flowers were in place (later to be presented to Tai Wha in appreciation of the use of buildings), the amplifying system was installed by the Christian Broadcasting Station, and the official photographer hovered about. At last the final item for the platform arrived. The Ewha University Kindergarten Puppet Show paraphernalia was properly arranged.

After a final flurry of deferring one to the other between the potential chairmen for the meeting (one a missionary and the other a Korean), the meeting was opened. Miss Ahn, of the Methodist Theological Seminary and resource person of the Women Leaders Group gave the signal to the pianist and the beautiful Korean voices filled the chapel with the most popula of the newly written Korean Chris tian Home songs. This was fol lowed by devotions and then cam the reports of the study groups The Preschool Parents, who worke on parent-child problems, reporte their enrollment from seven Chris tian kindergarten PTA groups wit a consistent attendance of thirty five, and occasionally forty-five Songs, drama, worship, discussion and questions answered made u their sessions. Then came th Puppet Show portraying an un successful way and a profitabl way to guide young children whe guests were present.

The Teenager Group was re ported by a high school senior boy He stressed their new understand ing of taking responsibility in th

Dr. Irma Highbaugh, a missionary of the Woman's Division currently loaned to the International Missionary Council, works as Field Representative on Home and Family Life. She is in Korea at the invitation of the National Christian Council of Korea. The activities described in this article are conducted by the Christian Family Life Committee of the National Christian Council.

For a period of two months spent in church-organized conferences, a total of 1,165 persons heard one or more lectures and purchased literature, and 660 persons were enrolled in the courses with five to seven lecture-discussion-forum type of procedure. All were national gatherings.

nome, and told how some of them were working at it. The ability to control the temper was another gain for some of them. A new understanding of the Bible as they had dramatized the stories in the study groups was achieved by others. He outlined plans for carrying such teaching into their high school YMCA and YWCA and their church youth groups. (Six weeks later some boys came to the center to request that a Bible Study group be organized, as they were non-Christians and wished to learn how to be Christians.) This group was made up of boys and girls; almost half were non-Christians. Responsibility for leading singing and conducting the devotional periods was regularly assumed by members of the group.

The Women Leaders Group spoke of new ways learned to conduct family worship, and expressed appreciation for new insights gained on how to handle tensions and quarrels in the home. Ways the family can prepare the children of the home for marriage at different ages was another subject stressed by these forty-five members who regularly attended the study group. They then went back to all denominations represented in the the National Christian Council to try to integrate family life education into their regular church organizations.

Through socio-dramas, the Ewha Woman's University girls presented some of their thinking on the ways of selecting a mate. The Old Way (which still largely holds in Korea) was dramatized, showing how the parents make all arrangements and announce them to the university trained daughter who modestly accepts them, thanking her elders for taking so much trouble in her behalf. The New Way depicted the daughter of the family talking with the parents about her desire to marry a certain young man, and the parents then making all formal and financial arrangements for the engagement. Points of emphasis of the modern youth in regard to standards for the selection of the mate were made clear.

Speaking for the National University College of Education Group (this university is the peak of education in Korea), a young man ignored the mike and filled the chapel with his natural voice. The popularity of that group sponsored by the Student Christian Movement and led by one of their own professors, a charming Korean woman trained in Family Life, was seen in the steady increase in attendance from thirty to ninety. This meant that only lectures, panels, and forum methods could be used since the packed classroom did not lend itself to a fluid type of work.

Tai Wha Kwan Social Center sponsored a group registered from seven universities among which were Ewha Woman's University, Chosen Christian University, Severance Medical College (Christian), National University College of Engineering, Foreign Language College of Korea, and other private universities. Due to the size of the meeting room, attendance was limited to forty-five; this resulted in men and women getting better acquainted. This group, like all other university groups, felt that from the panel of married couples they were getting the real facts on the Responsibilities of Marriage. They have taken the initiative for a continuing study in the autumn with a married staff member as a resource person. The big, as yet unanswered, questions are: "Where can boys and girls get acquainted? How should boys and girls act together?"

The small but high-powered Parents of Teenagers Group worked toward understanding the needs of teenagers, and brought forth a program for teenagers and their parents to recommend for use in churches:

—more democratic living in the home,

—more opportunities for friends of the boys and girls to be welcomed in the home,

—more open frank talk between parents and youth,

—a church program which includes church nights where whole families come together,

—panels with parents and teenagers discussing mutual problems, and

—regular study groups on family problems with their Christian implications.

With the help of Miss Irma Highbaugh, parents of the Teenager Group work out a program.

Friendly Relations AMONG FOREIGN STUDENTS

By RUTH HAINES PURKAPLE

William S. Pelvini, Washington, D. C.

Miss Lydia Cruz, Miss Priscilla Padolina, and Philip del Rosario of the Philippines having a conference with Myron F. Wicke of the Board of Education during the Orientation Program for Crusade Scholars.

WHY are practically all the religious agencies sponsoring work with overseas students? This year the United Council of Church Women is placing major emphasis on work with students from abroad. For a number of years the National Council of Jewish Women has included work with exchange students as part of its program of "Service to the Foreign Born." The National Catholic Welfare Conference is turning its attention to international students, and the National Conference of Christians and Jews is seeking new ways to reach this same group.

Within Protestantism, the largest undertaking is the Methodist Crusade Scholarship Program. In addition, the Woman's Division of Christian Service works with foreign students. Woman's Societies of Christian Service through the secretaries of Student Work keep in touch with a great many other overseas students. The Presbyterian Church, U.S.A., has a similar program. The American Baptists include work with overseas students as part of the portfolio of their Christian Friendliness Missionaries. The Women's Department of the Congregational Christian Church, the United Lutheran Church and several other denominations either have expanded old programs or initiated new programs within the past two years. The United Student Christian Council held a three-day consultation on improving work with overseas students, and the Student Volunteer Movement is planning that half the participants at the 1955 Quadrennial will come from outside the United States. Why all this interest and activity?

Before answering the why, let us review briefly the development of the concern. Foreign students first came to this country from China in 1848. For the next sixty years the number was small, most of them coming from mission schools in the Far East to colleges here. However, by 1911 Dr. John R. Mott and several leading Christian laymen and missionaries recognized that many students who had been in the United States had a very erroneous picture of our so-called *Christian society*. Some went home full of bitterness because of the slights they had suffered due to the fact that they were "orientals" and were treated as curiosities rather than as persons. It was at that time that Dr. Mott and his friends established the Committee on Friendly Relations Among Foreign Students. Its purpose is defined in its title. For forty-four years it has sought to promote "friendly relations among foreign students."

The committee has been a small organization, for its strength rests in the groups with which and through which it works. It has always had a close working relationship with the YMCA, the YWCA, and the churches. When students with problems ask for assistance, the committee tries to find the needed help, and frequently it is found in the established services of one of these institutions. At the same time the committee serves the "Y's" and the churches. Since 1917 it has prepared the annual census of foreign students. This information about the students—who they are, where they are, from whence they came, their religious preference, and the like—has been available to the churches.

When the committee was founded there were 3,500 students from abroad in the United States. Now there are over 35,000. Educational exchange has become an accepted part of our national policy. Governments, both our own and those of other countries, have become involved. A wide variety of organizations and clubs have set up equally varied programs, some offering funds for scholarships, others providing services. Cooperation with the educational exchange program has become increasingly popular. During the past ten years

ıe committee has tried to fashion ıs program in the light of these ew developments.

Research among the students ıemselves revealed that one of the ıost crucial periods was when they rst landed in this country. Vhether they came by air or sea, ıey were confronted with confus-ıg official procedures and then ɔssed into the still more confusing elter of American society. In 1948, he committee organized a reception ervice at the ports. Now over 5,000 ıdividuals are met personally each ear by representatives of the com-ıittee, most of whom are volun-eers.

Fundamental Concepts

This service represents three con-epts which are fundamental. irst, the person is important. Vhether the student be the son of prime minister or of a shopkeeper, ervice is offered in terms of need ather than of prestige. Second, ven as students are treated the ame, regardless of race, religion, r nationality, so the crew of vol-ınteers is recruited from Protest-ınt, Catholic, and Jewish groups, ınd includes both Negroes and Caucasians. Third, workers have practical faith in the importance ınd the potentiality of world un-erstanding and world brotherhood.

Naturally a student comes pri-ıarily for academic pursuits, yet he total milieu of which he is a ɔart and the treatment, both ex-licit and implicit, which he re-eives in the community and which ıe observes others receiving are vhat will determine his own de-elopment and his attitudes toward ımerican society. A few examples ıay point out the heavy responsi-ility which rests upon the com-ıunity in this relationship.

A brilliant Hindu post-doctoral cholar was sent to an eastern city or research work, and shortly af-er he arrived the United Council of Church Women got in touch with ım. He was invited into several ıomes. Soon he began calling one ɔarticularly congenial family his American family." He was in-ited to give nearly thirty talks about his country, mostly in churches, and he came to feel a part of the community church life.

On the other hand, a young man who was working twenty hours a week in addition to carrying an abnormally heavy academic load was arrested by the police for steal-ing a car and was deported. He had been stopped when riding around alone late one Saturday evening after he had gone to a movie alone. During the interview which followed, he was asked what he missed most in the United States, and his immediate reply was, "Friends."

An Ethiopian student, a protege of Haile Selassie's, had to travel thirty miles whenever he wanted a haircut. The student had not felt he could share his burden with Americans, but when the Emperor came to the United States on a visit, the boy presented his plight and was granted permission to transfer to an urban university where he would not be "constantly conscious of his color."

Reasons for Concern

Why should the church be con-cerned about these students? There are three reasons. First, because it is concerned about individuals and has a faith that, through assisting them and extending friendship (never forcing it), personal growth can be fostered.

Second, although it is a symptom of immaturity to be constantly inquiring how students like us, to be aware of their evaluation of us as a "Christian nation" is not unim-portant. We need to be alert that they get an honest picture of us and our institutions. If as a group they feel that Americans are not materialists but have used material blessings for raising the standards of all peoples, hence allowing hu-man and spiritual concerns to flower, they will be more ready to help their own countries develop scientifically and economically, yet at the same time rejecting scientific materialism.

Third, the presence of these stu-dents serves constantly to remind us as Americans and Christians of our obligation to the rest of the world. Are we sensitive to the viewpoints and apprehensions of those from less powerful nations? This does not mean that we acqui-esce to all criticisms, but it does mean that as a people in whom rest the ultimate powers of government we can educate ourselves and our children in the situations and re-actions in the far corners of the globe, where, whether we want it or not, the actions of the United States affect the lives of peoples. It is our opportunity to be more re-sponsible Christian citizens.

Coordination and Cooperation

With such a challenge before them, it is easy to see why Chris-tian agencies are striving to de-velop increasingly effective pro-grams with those who come from overseas. It is also obvious that there must be coordination and co-operation. Different types of agen-cies perform different functions, and this requires mutual recognition and allocation of responsibilities. The churches each have a distinct responsibility for those of their own denomination, a responsibility that is not possessive but allows for freedom and intellectual explora-tion into other expressions of the faith. Cooperatively rather than competitively the churches need to extend their services to all students from abroad, extending friendship where it is wanted, sympathy and understanding where they are needed, and always concern that the resources of the community be available to supplement the aca-demic program of the student.

One of the important roles of

(Continued on page 41)

COOPERATING AGENCY

The Woman's Division of Christian Service is one of the cooperating agencies mentioned in this article. The Woman's Division gives $1,500.00 a year to the work of the Committee on Friendly Relations Among Foreign Students. Miss Dorothy Nyland, secretary of Student Work, maintains a close working relationship with the committee.

Do You Know the Answers . . .

ABOUT DEACONESS WORK

By MARY ANNIE McKENZIE

WHAT IS THE BIBLICAL BASIS FOR DEACONESSES?

"Let me introduce our sister Phoebe, a deaconess of the church at Cenchreae; receive her in the Lord as saints should receive one another, and give her any help she may require. She has been a help herself to many people, including myself."[1] (Romans 16:1, 2)

WHERE DID THE MODERN DEACONESS MOVEMENT ORIGINATE?

The modern deaconess movement originated in Kaiserwerth, Germany, under the direction of Pastor Theodor Fliedner of the Lutheran Church.

WHEN DID DEACONESS WORK ORIGINATE IN METHODISM IN THE UNITED STATES?

In the Methodist Episcopal Church, the General Conference of 1888 authorized the office of deaconess. In the Methodist Episcopal Church, South, General Conference authorized the office of deaconess in 1903. In the Methodist Protestant Church, the Deaconess Board was organized in 1908.

WHAT IS THE AUTHORITY FOR DEACONESS WORK IN THE METHODIST CHURCH?

The *Discipline* of The Methodist Church, paragraph 1252, states: "The office of deaconess is hereby authorized in The Methodist Church. This office entitles a woman to serve The Methodist Church through any of its agencies in any capacity not requiring full clergy rights."

WHERE MAY THE METHODIST DEACONESS SERVE?

The Methodist deaconess serves the church throughout the United States, including Alaska, Hawaii, and Puerto Rico.

WHAT TRAINING IS REQUIRED FOR A DEACONESS CANDIDATE?

To become a deaconess, a young woman must have a bachelor of arts degree from a recognized college, having completed courses in the Bible as well as in the liberal arts. In addition, a deaconess must have adequate professional preparation, preferably on the graduate level, for the specialized field in which she wishes to serve.

Personal qualifications should include a sincere commitment to Christ and His way of life, an understanding of the Bible and of Christian ethics, a winsome personality, creative ability, leadership qualities, a love for people, a sense of humor, capacity to see the point of view of others, ability to work with people, emotional stability, and good health.

WHERE ARE DEACONESSES TRAINED?

Most of the deaconesses are trained either at National College for Christian Workers, Kansas City, Missouri, or at Scarritt College for Christian Workers, Nashville, Tennessee. Others receive training in approved seminaries.

IS A DEACONESS ORDAINED?

A deaconess is not ordained. She is consecrated, licensed, and commissioned by a bishop.

HOW DOES A DEACONESS RECEIVE HER APPOINTMENT?

The appointment of a deaconess is cleared through her Annual Conference Deaconess Board and the Commission on Deaconess Work. It is read by the bishop at the Annual Conference.

ARE DEACONESSES REQUIRED TO WEAR A GARB?

No garb is prescribed. In certain instances, however, a uni

Eighteen candidates attended the first orientation program for deaconess candidates at Lake Junaluska, North Carolina, last summer. Leaders were Miss Mary Lou Barnwell, Miss Alpharetta Leeper, and Dr. John Johannaber.

[1] From *The Bible: A New Translation*, by James Moffatt. Copyright 1922, 1935 and 1950 by Harper and Brothers. Used by permission.

form is worn if it seems to be necessary for the best performance of the work in that particular situation.

WHAT IS THE SALARY OF A DEACONESS?

The minimum salary for a deaconess is $100 per month plus the equivalent of room, board, flat laundry, and utilities. No maximum is set.

IS THERE AN INCREASE IN INTEREST IN DEACONESS WORK?

Although the number of new deaconesses is less than the number retiring and withdrawing, there is a decided increase in interest. Many more young people are asking about the deaconess relationship in their initial correspondence with the Joint Committee on Missionary Personnel.

ARE THERE ENOUGH DEACONESSES TO FILL THE POSITIONS WHERE THEY MAY BE USED?

Several hundred additional deaconesses could be placed if they were available. Local churches, hospitals, homes, urban and rural projects, and educational institutions need many more deaconesses. Other agencies of the church also need many more.

IS A DEACONESS REQUIRED TO RELINQUISH HER OFFICE WHEN SHE MARRIES?

Under the present regulations a young woman may retain her deaconess relationship after marriage if she continues to be available for appointments. This matter is being carefully studied again by a committee of the Commission on Deaconess Work.

HOW ARE DEACONESSES RELATED TO THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE?

The administration of deaconess work was placed by General Conference within the framework of the Woman's Division of Christian Service. The Woman's Division assumes the responsibility for recruitment and training deaconesses for the total church. The Woman's Division also assumes the major responsibility for retirement pensions and rest homes. The Woman's Division supervises the work of the deaconess only when she is employed in a project of the Woman's Division.

The conference and local Woman's Society of Christian Service participate in the enlistment of candidates, in the interpretation and promotion of the total program of deaconess work, and in contributing through the Woman's Division to the financial support for which the Division is responsible.

TO WHOM SHOULD ONE WRITE FOR INFORMATION REGARDING APPLICATION?

Anyone desiring to become a candidate for the office of deaconess should write to Miss Alpharetta Leeper, Secretary of Missionary Personnel, 150 Fifth Avenue, New York 11, N. Y.

WOMEN SIGNALLY HONORED

Bradford Bachrach

Dr. Willa B. Player

At the meeting of the Board of Trustees of Bennett College, held on October 22, 1955, at the college in Greensboro, North Carolina, President David D. Jones, because of his serious illness, was made President Emeritus. At his request, and to insure the continued progress of the school, Dr. Willa B. Player was elected president of the college.

Dr. Player was born in Akron, Ohio. She has been a member of the Bennett staff since 1930, and vice-president in charge of instruction since November 1, 1952. Dr. Player attended Ohio Wesleyan University from which she received the Bachelor of Arts degree. In 1953 she was honored by her Alma Mater when the degree of Doctor of Laws, received from Teachers College, Columbia University, was conferred. Other educational experience includes the Master's degree from Oberlin; a year of study at the University of Grenoble, in Grenoble, France; and graduate work at the University of Chicago and the University of Wisconsin. Memberships are held in Kappa Delta Pi and Pi Lambda Theta, national honor societies; in the American Association of University Women, Region III of the Philosophy of Education Society; and the North Carolina State Advisory Council of Higher Education. Her church membership at the present time is maintained in St. Matthew's Methodist Church, Greensboro. A most recent recognition has come to Dr. Player through serving as consultant on a state committee in preparation for the White House Conference on Education, meeting in Washington, D. C.

Mrs. Edith M. Carter

Mrs. Edith M. Carter, the superintendent of Boylan-Haven School, Jacksonville, Florida, was given a Citation of Merit by Bethune - Cookman College, Daytona Beach, Florida, on October 14, 1955. This signal honor was awarded to Mrs. Carter "In recognition of outstanding service in Education and Human Relations." In the eleven years of leadership at Boylan-Haven School where Mrs. Carter has served as both principal and superintendent with a biracial staff, she has been able to win the support of both Negro and white leaders in the city and the state.

Mrs. Carter was born in Baltimore, Maryland, and as a young woman volunteered for full-time Christian service. Her undergraduate study was done at Johns Hopkins University in the College for Teachers, and at the Kansas City Training School, now known as the National College for Christian Workers. Upon graduation she was consecrated as a deaconess of The Methodist Church and served as a kindergarten teacher in the Philadelphia Deaconess Home Settlement under the direction of the Woman's Home Missionary Society. Later she returned to National College as a teacher in the Department of Music. Mrs. Carter received her Master of Arts degree from Northwestern University, and more recently had a year of graduate work in the Department of Advanced Studies at Johns Hopkins University. She served as a teacher at Browning Home and Mather Academy in Camden, South Carolina, before becoming the superintendent and principal of Boylan-Haven School.

"Mitsuko San," a Filipina Missionary

By LEILA V. DINGLE

"Mitsuko San" (Miss Filomena Natividad) with her language teacher.

IT WAS noon of a warm day in October when we sighted a long strip of mountainous land to the right of our freighter. It was a lovely green with long stretches of white sandy beach visible here and there. We were looking at Okinawa! We would soon be there! Had my letter reached Filomena in time, and would she meet me? Would I at first recognize her by the blue skirt and white blouse of the Filipina deaconesses? How eager I was to hear first-hand the experiences of this young woman who had become our first Filipina missionary, sent to Okinawa and supported by the Woman's Society of Christian Service of the Methodist Church in the Philippines. How "beautiful for situation" was this emerald isle surrounded by a sea of changeable color! All was peace where once one of the bitterest battles of World War II had been fought. How wonderful to realize that now in that very place God's messengers are proclaiming the Gospel of the Prince of Peace!

Soon we were alongside of the pier. There were a few kimonoed figures, a few servicemen, and many stevedores, but no one who in the slightest degree resembled our Filipina missionary.

Ere long an ex-G.I. missionary came aboard, and eagerly I asked him if he knew of the little lady whom I sought. "Oh, yes," he replied, "you must mean Mitsuko San! The Okinawans found *Miss Natividad* difficult to pronounce, so they have a new name for her which means 'light' or 'sunshine.' It suits her very well. I'll be glad to let her know you are here."

At first I could not leave the ship as passes had been delayed, but hardly had one been placed in my hands when I heard a knock at my cabin door. There stood Filomena with Mr. H. C. Rickart of our Methodist Mission! How our tongues raced as the station wagon took us through Naha's fine paved streets, and on through narrow, winding lanes until we reached the mission compound.

"Do we take off our shoes here, as in Japan, before entering a home?" The words were hardly out when I noticed the porch literally covered with wooden shoes, and peeping in saw a roomful of Okinawan boys and girls, squatting on bamboo mats around a large, low table. They were in the midst of an English lesson taught by Mrs. Rickart. After the class had disbanded we were joined by Mr. and Mrs. Bell, residents of the adjoining mission home.

Before retiring, I learned that Filomena felt at home and found the Okinawans gracious and lovely; that she was making progress in learning their language—how proudly she showed me her chart of Japanese characters. Most of all I was happy to sense her joy in being right there!

After retiring, my thoughts raced to and fro recalling other years through which Christ had been leading her while preparing this fine, deeply consecrated young woman for this very definite service.

I saw her first as a rather timi girl of sixteen among the Nuev Vizcaya delegation to our Inter District Evangelistic Institute. Th challenge had been to attend th institute and become prepared t serve in her hometown church Filomena loved the Evangelisti Institute. Each year she returne to take this six-week course unti at the end of the third term she re ceived her certificate. But she fel that this brief preparation was no enough. She had consecrated he life to the Master and longed to b better fitted for His service.

So I remembered her later pre senting herself at the Mary Brow Townsend Memorial School in Lin gayen, eager to become a Bibl woman! She had completed only th seventh grade in the public schoo but that qualified her for entrance and she had the hearty recommen dation of both her pastor and he district superintendent. In th class rooms as well as in the chape services at Townsend Memoria she was always alert, responsive and eager to do her best.

For six years she served in Bin tawan as an effective, faithfu Bible woman. She would write d her experiences which were the re sult of the "love" and "joy" t which she always testified. But could read between the line Among the young people in he church were many high school stu dents, some of whom were teachin children's classes in the Sunda school and she, who never had gon to high school, was endeavoring t train them for teaching! When sh led a devotional service, how con scious she was of this difference be tween them. Would it not be bette if she too could go to high school Her district superintendent felt would be.

Before such a plan could b made the cruel war had broken ou and the high schools all over th

islands were closed. For several years communications ceased, except as an occasional pastor or member from the north would be able to reach Manila and inconspicuously slip into Harris Memorial to bring news of our friends and co-workers up in the Cagayan Valley. Always we heard of the courage, perseverance, and faithfulness with which they carried on, in spite of the war! But always also there were bits of sad news interwoven with accounts of bravery. One such item concerned Filomena's father, a dear, faithful local preacher and teacher of the adult Sunday school class. He had become ill and had gone to his heavenly reward. Later on, another tragic news item reached us. Filomena's sister had been held for questioning by the soldiers of the occupation. They demanded to know where certain Filipino guerilla bands were in hiding. Threatened torture only brought the same answer, "I do not know!" So in anger the torture was applied, and her life was taken! These tragic experiences but deepened Filomena's determination to be better trained for full time service, for now she must carry on for her father and her sister.

When the war was over Pastor Inis remembered Filomena's desire for a high school education, and so appointed her to serve in Ilagan where there was a high school. Readily she applied herself to her studies, and at the same time gave herself to church responsibilities as fully as possible. Finally her goal was almost reached —just one more year and she would graduate. Then she would be eligible for Harris Memorial School in Manila, from which she would emerge as one of the deaconesses of The Methodist Church! This had become her ever increasing purpose.

But another step came in the training course through which the Master was leading her. In the home there was a brother, whose name was Timoteo, a bit younger than Filomena. For twenty years this brother had been blind! The doctor who years before had examined him had diagnosed his affliction as "infantile cataracts." They could be operated upon but not just then, "a few years later, perhaps." But years had gone by, and nothing had been done! During the war Miss Wilhelmina Erbst had been with them for awhile, for her Filipino friends had taken care of her during much of that difficult period. One day during family devotions the story of Blind Bartimaeus had been read and the missionary had said, "I believe the Lord could give sight again to our blind Timoteo right here!"

During the vacation before the final year of high school, Filomena realized more deeply than ever her brother's condition as he despaired of ever being able to take care of himself. She determined that something *must* be done! Again she prayed—in faith and with the willingness to do all in her power to bring about the answer! She decided to take the brother to Manila, and that took money and time. But now no sacrifice seemed too great! A recommendation had been secured for the services of the best eye specialist at the largest hospital in the city, but day after day of waiting to be received seemed all in vain. Then it was that word reached Filomena of a provincial doctor who had successfully operated on such patients. To him she took blind Timoteo. Little hope was offered at first—the operation should have been performed long ago—but he would try! Again fervent prayers were lifted, and when success and restored sight resulted, it truly "was the Lord's doing" and "marvelous" to all who rejoiced with Filomena. But school had begun; more than six weeks had been missed! Would Filomena be admitted for this her last year in high school? The One to whom she had committed her all seemed to make this possible. Surely he had been pleased with this demonstration of love for Him and for her brother.

Glimpses of days at Harris came next. More mature than the other Harris students, Filomena's influence and example meant much to them. Soon she became endeared by the name *Manang Menang.* How much the members of the faculty counted on her help in disciplinary matters within the student group. How effective she was as a member of the "Joyful Witnesses" Gospel Team, living her testimony as well as singing it in their theme song, "I know Whom I have believed, and am persuaded that He is able to keep that which I've committed unto Him against that day."

And then came *the call.* The seniors had chosen for their consecration song, which would be sung just after the diplomas had been presented to each one,

"Fully surrendered, Lord Divine, I will be true to Thee;
All that I am and have is Thine, I will be true to Thee!
Though it may cost me friend and home, I will be true to Thee,
Cause me in lands afar to roam, I will be true to Thee!"

As she was singing it the Lord seemed to be saying, "Are you really willing, Filomena? There are those in another land, not too far away, who still are waiting to hear of Me and My love for them. Would you be willing to take that knowledge to them?"

It happened that our bishop's wife, Mrs. Valencia, made a visit to Okinawa, and brought back to the Philippines an expression of the desire of the people there. They had said, "We are accustomed to receiving typhoons from the Philippines, strong storms that are very destructive. Could you not send us *spiritual* typhoons that will bring blessing instead?"

So the challenge had been faithfully given once more—"Whom shall I send, and who will go for us?" And the new Harris graduate whom the Lord himself had been preparing all these years, answered joyfully, "Here am I, send me." Is it any wonder that already her beloved people in Okinawa call her *Mitsuko San,* the Radiant One, the Light-bringing One, God's own Sunshine?

"Glad Tidings of Good Things"

By MRS. W. B. LANDRUM

Mrs. W. B. Landrum *(third from left)* at the Filipino United Church, Honolulu, Territory of Hawaii.

"THEY that go down to the sea in ships, that do business in great waters; these see the works of the Lord." These remembered words from the Psalms were mine as great business took me to the Pacific—the business of helping God build the kind of world in which He would want to live and to have for His people. Our theme hymn for 1955 had been, "At Length There Dawns the Glorious Day." On July the twenty-fifth, I felt that a glorious day had come for I was enroute to Hawaii.

I had an exciting entrance into Honolulu. Miss Gladys Meeker, the president of the Woman's Society of Christian Service for the Methodist Mission of the Territory of Hawaii, Miss Josie Hester, representing the Wesleyan Service Guild, and the Rev. Richard Bimson, pastor of the Methodist Church at Aiea, came out on the boat to meet the *Lurline* and to welcome this *Malihini.* Only I never felt like a "newcomer"; acquaintances were friends made through kingdom-building tasks.

Long ago I learned that the highest could not be expressed, it could only be acted. In retrospect, words and deeds seem inadequate to tell how these busy people and many others took time to welcome me, to arrange for me to visit every appointment in the Mission, to meet people, to speak and to teach, and to see the wonders and the beauty of these Islands. They wanted me to open the eyes of my heart and enjoy their land—from its mountains wreathed in mystery of clouds, to the great white breakers lifting their tops in curling foam and flinging them far upon the sands.

"Dennis the Menace" often gives me an extra laugh. In one of the cartoons his creator has Dennis standing on the handle bars of his tricycle in order to reach the police telephone on the street, and he is saying, "I just wanted to let you know everything's O.K. on Maple Street." A good report rather than an emergency call must have been a relief! Sometimes people in making missionary talks or writing on observations of a month in a land, report only the *emergencies.* Why not report on the good things in a Mission area?

Among the most interesting places I visited were the three old Mission houses in Honolulu where in 1819 the pioneer company of fourteen American missionaries and five children settled after their one hundred and sixty-four day voyage from Boston to Kailua, Hawaii and on to Honolulu. As one visits this historical museum, he sees pictures of "The Morning Star," the ship built with money given by Sunday school children on the mainland and sent to the Missions in the South Seas. The pictures of the missionaries revealed men and women of stern stuff; life to them must have been synonymous with duty. Yet they came to this land of fun, where even Nature is not too solemn to make the sausage tree, or the banyan with its roots coming down from the branches, and where on Oahu a waterfall goes upside down!

In various ways it is stated that the greatest single influence in the development of Hawaii was the coming of the missionaries. They included ministers, doctors, teachers, printers, mechanics, and farmers.

Charles Dickens says in one of his essays that "When God wants to get an idea across in the world, He puts a suit of clothes upon its back, a pair of shoes upon its feet, a hat upon its head, and sends it walking down the street." What an idea for God is Dr. H. S. Komuro, superintendent of the

Methodist Mission. Catch the import of these words of Dr. Komuro: "If Hawaii is a demonstration of American life at best, how important that these Islands be won to Christ. Hawaii can become not just a Mission outpost, but an important base of operation for the Mission enterprise."

In attending the mid-year meeting of the Mission, visiting in each church, and coming to know the people, I was made to realize that the present day missionaries and those missionaries of days of old were co-equal in their interest to bring the good life to the full to people everywhere. One day, going out to Schofield Barracks, I saw the Signal Corps motto on the Headquarters' gate: "Get the Message Through." A modern miracle it is for us to see that there always have been men and women willing to carry the cross of Christ and to "get the message through." An earnest of that fact is found in Hawaii, where some of the Methodist young people are in training and others are at work under the banner of the church.

In a well-planned itinerary under the direction of Miss Meeker and the secretary of Promotion, Mrs. William E. Gould (the daughter of Bishop and Mrs. Pickett of India), I visited every Methodist parish on five of the Islands, speaking to every Woman's Society and Wesleyan Service Guild, and was the guest speaker each Sunday at church services, MYF, and young adult fellowship groups. In the field of missionary education, there were leadership training days and their first School of Missions, where the course, "The Christian Mission in a Revolutionary World," was taught. The officers of the Territorial Mission gave splendid leadership. In completing the plans for the school, Mrs. A. B. Lathrop, the secretary of Missionary Education and Service, had a sure touch and a dedicated spirit. Miss Meeker was an excellent traveling companion as she went with me on the rounds to all the Islands. I was pleased to learn how interested the people in Hawaii were in my trip to Alaska, which was similar in purpose and plan to the one I was taking in Hawaii. As always, I love to tell the story of Alaska, the Isle of the Sea, or the uttermost parts of the earth.

There are some words from the Eighteenth Psalm which strike me as particularly appropriate for Hawaii: "He brought me forth also into a large place." In Hawaii, one is freed from the confining atmosphere of race consciousness—there was room for everyone, because unconsciously you were acting upon Malachi's words, "Have we not all one father? Hath not one God created us?" There was every evidence of naturalness in the intermingling of the races.

In our first School of Missions in Hawaii, we were caught up with all our Methodist women in continental United States and in Alaska, who had sung:

"For what are sundering strains of blood,
Or ancient caste and creed?
One claim unites all men in God
To serve each human need.
Then here together, brother men,
We pledge the Lord anew
Our loyal love, our stalwart faith,
Our service strong and true."

(Hymn 469, *The Methodist Hymnal.*)

School of Missions at the Kailua Community Methodist Church, Kailua on Oahu—not far from Honolulu. Dr. Leslie Sayre is the pastor.

THE PROFESSIONAL WOMAN AND HER CHURCH

By ETHEL MILLER

Who Is the Professional Woman?

The term "professional woman" as used here applies to the woman whose main interest and livelihood lie in the work which she does outside of home duties. She may be a factory worker, nurse, clerk, secretary, teacher, beautician, telephone operator, deaconess, missionary, or a person engaged in any one of the fascinating vocations open to women. She may be happily married or yet unmarried.

What Is the Church's Responsibility to Her?

The church's responsibility to the professional woman is exactly the same as it is to anyone else.

1. Accept her into the life of the church. She does not want to be considered as being in a separate class, distinct from all others; she wants to be a part of the entire group.

2. Make her an integral part of either the Woman's Society or the Wesleyan Service Guild. The Guild has been organized specifically to meet her needs, but if there is no Guild, she should be made welcome in the Woman's Society of Christian Service.

3. Show her that she is needed. There is plenty of God's work undone.

4. Respect and value her opinions. On many questions she is able to give a more unbiased viewpoint than many others, because her opinion is neither dictated nor colored by what her family does. Because of her definite hours of work, she may have more time to devote to Bible study and prayer than many who are busy with their families; and it is through Bible study and personal contact with the almighty that true wisdom comes. Quite likely she has had experience with persons of many and varied interests and abilities, and usually she is not unaware of community and world trends either.

What Can the Professional Woman Do for the Church?

The things a professional woman can do for the church are as many and varied as the duties themselves. Her talent may be especially along one line of work, but that fact does not indicate necessarily that that is the only type of work she is capable of doing. For example, if she is a secretary in the business world, she may be happy to try her ability at some other task in the church, because it would broaden her experience and give her an opportunity to develop other talents and she *may* have many talents. A factory worker may enjoy teaching a class of small children. Or a telephone operator may be just as skillful at the keyboard as she is at the switchboard. A teacher may be just as efficient putting a worship center in order as she is in putting the small worshiper in order. A widow who is out earning her own living may be just as proficient at balancing the church budget as she is at balancing her own budget. Then what can the professional woman do outside the realm of her profession? Plenty. Her interests could be discovered through the use of the Service Activity Card secured through the secretary of the Status of Women.

Many professional women could do several of the activities listed here:

1. Teach or direct in any department.

2. Furnish the music for any department from the nursery to the playing of funeral hymns.

3. Act as financial secretary.

4. Act as treasurer.

5. Direct a choir.

6. Sing in the choir.

7. Supervise Daily Vacation Bible School.

8. Supervise youth work.

9. Be adult counselor for youth work.

10. Help with recreation.

11. Plan programs.

12. Visit homes and hospitals.

13. Act as librarian and promoter of good literature; she even may start a good church or community circulating library.

14. Be business manager for any phase of the church work, or to the pastor.

15. Write church letters to those who are away from home.

16. Do typing and mimeographing.

17. Help with Scout work.

18. Provide transportation for those who need it.

19. Serve on committees for fellowship dinners and meetings.

20. Direct handwork or teach crafts wherever needed—to cripples, invalids, weekday groups, or those recuperating in hospitals.

21. Lead discussions for various groups.

22. Work with visual aids.

23. Teach training classes.

24. Take any office in the church or Sunday school.

25. Do art work, such as posters.

26. Redecorate Sunday-school rooms or other parts of the church.

27. Write newspaper articles and publicity.

28. Arrange worship centers.

29. Lead the worship for various occasions.

30. Be a camp promoter, teacher, or counselor.

31. Be an ideal pupil with ideas and ability to discuss them.

32. Work in the nursery.

33. Work in the Junior Church.

34. Provide flowers for sanctuary.

35. Make sketches of proposed new plans.

36. Keep a scrapbook of church activities which would arouse more interest than any of us would imagine.

37. Be the medium through whom the needy are located and help given.

38. Help promote the missionary and spiritual work of the church.

39. Make personal contacts with speakers for special occasions, such as mission studies, temperance, et cetera.

40. Promote special campaigns for various purposes.

41. Engage in one of many activities not mentioned.

In all this, there *must* be a task for everyone who wants to serve. The professional woman wants to be a part of the unity and equality of the church where Christ's "whosoever" overshadows any human boundaries.

MISSIONARY Briefs

FOR IMMEDIATE RELEASE
Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

PHILIPPINES

Miss Prudencia Fabro *(right)* being presented with the honorary degree of Doctorate of Literature from Texas Wesleyan College, Fort Worth, by Miss Clara French, executive secretary for Southeast Asia. The presentation was made in the chapel of the Board of Missions, New York, last October.

Last August Miss Prudencia Fabro from Manila was awarded the honorary degree of Doctor of Literature from Texas Wesleyan College, Fort Worth, Texas. The degree was conferred in absentia. Recently at a special ceremony in New York Miss Fabro formally received the honor with the following citation:

"For the outstanding work as an educator in the training of women for service in the Philippine churches, for the devotion and Christian witness within the institutions and land of the Philippines, we recognize and pay tribute. It is with special pleasure that I present to you this esteem and high honor." Dr. Clara French, executive secretary for Southeast Asia and the Philippines, made the presentation.

Prudencia Fabro has been director of Harris Memorial School in Manila since 1951. She is the first Filipino to serve as head of the institution. From 1933-1951 she taught Religious Education and counseling in the school, and was in charge of student field work.

Miss Fabro is herself a graduate of Harris Memorial. She received a Bachelor of Science in Education degree from the University of Manila and a Masters from Drew University.

This is her second visit to America. She has been here since last April, having come in time to attend the Deaconess Convocation in Nashville. She also attended the National Seminar of the Christian Social Relations Department in Kansas City and other conferences. Before leaving in November she spent a week at National College for Christian Workers in Kansas City. Enroute to the Philippines she visited some of the work of the Woman's Division in Japan, Korea, and Okinawa.

The school of which Miss Fabro is head was established in 1903 as a Training School for Deaconesses. The enrollment is around seventy, and it offers a three year training period for high school graduates. The curriculum includes training for workers for local churches in religious education, deans of dormitories, kindergarten teachers, and other specialized fields of service.

FIRST ORIENTATION PROGRAM

For Deaconess Candidates

In July, at Lake Junaluska, North Carolina, the first orientation program for deaconess candidates was conducted. Eighteen of the twenty-three accepted candidates were present. Some of them are in the midst of their specialized training; others are serving probationary periods; still others have just completed their college work and are ready to begin their specialized training. There was an opportunity to get acquainted with one another and to establish a "sense of belonging" even before being commissioned.

In addition to discussions concerning the deaconess relationship —its history, opportunities, privileges, and responsibilities—Bible study was under the direction of Dr. John Johannaber of National College, Kansas City, Missouri.

The program was conducted by Misses Alpharetta Leeper and Mary Lou Barnwell. It was held during the time of the School of Missions of the Southeastern Jurisdiction, and the candidates were presented at the Sunday morning service in the Tabernacle.

Plans are being made to conduct such a program every two years. All who participated in it felt that it had great value.

—Mary Lou Barnwell

Picture taken during visit to the Woman's Division offices. *Left to right:* Miss Mabel Vernon, Mrs. Albertha Bevel, Mrs. J. N. Rodeheaver, chairman of the Department of Work in Home Fields, Miss Emma Burris, executive secretary for Social Welfare Work, Mrs. Lydia Williams, Mr. Jack Whittington, administrator of Brewster Hospital, Mrs. Nannye Fletcher, Mrs. Annia Spivey, Mrs. Gwendolynn Friall.

BREWSTER HOSPITAL

Nurses Attend Convention

Six registered nurses of Brewster Hospital, Jacksonville, Florida, represented their hospital at the American Hospital Association Convention in Atlantic City, New Jersey, September 19-22, 1955. The delegation also included the hospital administrator, the laundry manager, and two volunteer workers.

The theme of the convention, "Working Together for Better Health," was developed through speeches, round-table discussions, group meetings, film sessions, and more than 400 exhibits of hospital supplies and equipment. The theme in its total perspective included hospital financing and hospital-physician relationships and numerous other aspects such as organization, public relations, nursing care, and the general improvement of hospital operation and administration.

In order to obtain the most from each of the various sessions, some conducted simultaneously, various members of the delegation attended certain meetings and discussions as they related to the problems and interests of Brewster. In this way, at least one Brewster representative was in each of the ten meetings.

Before returning to Jacksonville, the group visited the offices of the Board of Missions in New York City and various other places of interest, including a tour of the United Nations and the Empire State building. The entire trip was most enjoyable as well as educational, and the group returned to Jacksonville with many new ideas for the improvement of the hospital operation and administration.

Administrators Elected

At the American Hospital Association Convention held September, 1955, in Atlantic City, New Jersey, Mr. Philip Carter of Bataan Memorial Methodist Hospital, Albuquerque, New Mexico, and Mr. Walter R. Hoefflin, Jr., of the Methodist Hospital of Southern California, Los Angeles, California, were elected to membership in the American College of Hospital Administrators.

IN MEMORIAM

MRS. OTIS MOORE

Alice Rigby Moore was born December 30, 1882, in the Methodist parsonage at Iowa Falls, Iowa. Her death on October 2, 1955, marked the end of a life that had been dedicated to the work of the church.

In 1919 Mrs. Moore became an officer of the Woman's Foreign Missionary Society. To this organization and its successor, the Woman's Society of Christian Service, she gave herself with increasing devotion. From 1931 until unification in 1940, she was corresponding secretary of the Des Moines Branch of the Woman's Foreign Missionary Society. Mrs. Moore visited India and Burma in 1937 as an official representative of the Society. She was also delegate to the International Missionary Council Conference at Tambaram, Madras.

In 1940 Mrs. Moore was elected executive secretary for India, Burma, and Malaysia, and served as chairman of the staff of the Department of Work in Foreign Fields of the Woman's Division of Christian Service until her retirement in December, 1947.

As her crowning contribution to the church, Mrs. Moore became a member of the History of Missions staff as a research assistant in 1951 and continued in this capacity until September 1955.

INDIA

The forming of two prayer bands at Calcutta Girls' High School, Calcutta, India, is a significant step in the development of this institution supported by the Woman's Division. The school is celebrating its one-hundredth anniversary this year. These groups meet before school each morning, giving the girls, both Christian and non-Christian, the opportunity to learn the power of prayer. Many are experiencing the joy of discovering what it means to have prayers answered. It is heartening to note progress in the deepening of the students' spiritual life in the midst of preparations for the centennial celebration.

As a prelude to Calcutta Girls' High School centennial, the children held a fete in October. Some girls sewed and knitted articles for the sale. Others prepared a puppet show, "The Good Samaritan." A play and variety climaxed the day's activities. Funds raised from the event are providing scholarships for students in the school.

Active Organizations

The Thoburn Church in Calcutta has an active Woman's Society and Wesleyan Service Guild. Both of these groups contribute to home missions and to social service work in the local church. In the homes of the members are "blessings boxes" where the women drop their coins during the year. On a set date these boxes are opened and the proceeds are sent to the Warne Baby Fold in Bareilly.

The Guild has recently voted to contribute to village work in the Asansol District, where new schools and adult literacy centers are being established.

TRIBUTE

Chapel Talk

It is impossible to pay full tribute o the memory of Mrs. Annie Mer- ıer Pfeiffer who did so much, not ınly for our Bennett College, but or struggling institutions of learn- ng near and far. Nevertheless, it s fitting that we pause each year n gratitude to God for one whose ife was dedicated to the cause of ducation. Through her willingness o share with others out of her ıbundance, young people in search of an education have been able to ıchieve their life's purpose.

This chapel in which we worship oday reminds us of Mrs. Pfeiffer's hilosophy concerning wealth. She ossessed her wealth; she was ıever a slave to money.

Annie Merner Pfeiffer believed in outh. That is why she invested n their education. Her gifts to our ollege include: ample assistance to he endowment fund; Annie Mer- ıer Pfeiffer Chapel; the Little Theater; the Annie Merner Resi- dence Hall; the Henry Pfeiffer Science Hall; Pfeiffer Residence Hall; the Student Union Building; and the Merner Pfeiffer Heating Plant. The natural beauty of our campus has been enhanced greatly by extensive landscaping to which this good woman donated so gen- erously. But Mrs. Pfeiffer's me- morial is not in wood and stone! Wherein then is her memorial? Her memorial is in the intangible values.

"We enter to study, and we leave o serve." That is the motto of our distinguished president, Dr. David D. Jones. Is it not possible hat this might be the wish of our benefactress for us? "We enter Bennett College to study and we hall leave to serve."

Unborn generations then of col- ege-educated young people, the world over, will rise up and call her ıame blessed.

How many times have we viewed he portrait of Mrs. Pfeiffer which ıangs in the vestibule of this hapel? What more fitting way to erminate this memorial service han to pause and gaze upon that face which radiates the beauty of a life dedicated to the service of others. Let us do so this afternoon, after the benediction.

—Dolores P. Johnson,
Class of 1957, Bennett College, Greensboro, North Carolina

BELGIAN CONGO

Forty-four girls were among the graduates last June in Elisabeth- ville. This was twice as many as had graduated in previous years. With the beginning of the new year in September there were eighteen women teachers, six of them kin- dergarten teachers. These work in kindergartens scattered throughout the city.

The Woman's Division work in Southern Congo is expanding. Last year an educational worker was sent to Kapanga, 750 miles north of Elisabethville, where for several years the only single women work- ers were nurses. Two new single women have been sent to Mulung- wishi, the training station for ad- vanced teachers for church and school. At present in Elisabeth- ville there are six Woman's Divi- sion missionaries.

At every Annual Conference the cry goes up from the Africans and missionaries for more single women workers. In places where they have not yet gone there are very few girls in school, because in this part of the world women and girls have always had to take the leftovers, even at meal times. Therefore, unless someone is there to make special provision for the girls, nothing is left over—teachers, schoolrooms, or living space. More than 1,000 girls were enrolled in the Elisabethville schools last year.

In a recent letter Catherine Parham expressed the urgency of this educational work: "We en- deavor in all of our work to put personal and group evangelism at the center. We know that it is only as our people are made 'new people' in Him can Africa be changed for the better."

I REMEMBER

A Day at Day Camp

If I peek around the corner from my house I can see my favorite place—Homer Toberman Settle- ment House, in San Pedro, Cal- ifornia. I like to go there any time of year but especially in the sum- mer because it is day camp time.

I remember one morning last summer my mother packed a lunch for me and I walked up the steps at just 10:30. And do you know what? Miss B. told me I was a half hour early! I really couldn't help being early because I was so excited about everything. After a couple of swings on the gate, I saw some of my friends coming along.

Just then Miss A. came out and set up a table and chair. She wrote down my name and took my milk money. Then we played games— all kinds.

I got so warm running that I was glad when it was time to go into the gym where I could sit down. First we had the pledge to the flag and sang "America." Then we learned a lot of fun songs—some fast, some slow, and some with motions. We ended with our bless- ing, "Noontime Is Here." I ate my lunch under the elm tree in the patio. Afterwards we played some more games.

During craft period we made cardboard tops that really spin. And we made crepe paper lassoes that looked very pretty whirling through the air. Then we melted old bits of candles and poured them into cupcake papers. I remember I had such a hard time getting the wicks to stay in place.

At the end of the afternoon we had stories. I had such a good time that day I really didn't want to go home. So I said I would help clean up and I even swept with the big push broom. After saying good-bye to Miss B., I took one more swing on the gate, and went home to tell my mother what a good time I had had.

—Maria

CHRISTIAN SCHOOLS IN JAPAN

By TSURAKI YANO, *General Secretary of the National Christian Education Association in Japan*

RECENT figures show that whereas Protestant Christians compose only 0.27 per cent of the population of this country, students in Protestant Christian schools compose 0.6 per cent of the total student population. Thus the Christians of Japan through their schools are taking a larger share of the responsibility for educating young people than their numerical percentage would lead one to expect.

It is interesting to note also that while the percentage of male students is consistently higher than female students in government schools, this is not so much the case in Christian schools. The difference is more marked the higher one goes on the educational scale; though at the college and university level the girls account for only 15.6 per cent in the government schools, they make up 33.3 per cent of the student body in Protestant schools. This is one tangible evidence of the great contribution that Christian schools have made by pioneering in the education of women in this country in the past two generations.

The percentage of students who are baptized Christians also varies according to the level of the school; in lower secondary schools 7-8 per cent, upper secondary, 10-15 per cent, junior colleges, 10-15 per cent, and colleges and universities 5-7 per cent. This shows that students are often not baptized until they reach the upper secondary or junior college level. The teachers who are Christians in these schools average about 40 per cent of the staff, although the actual proportion may vary from 30 percent to 100 per cent. However, the effectiveness of the Christian witness of a school cannot be judged by these figures alone. To get more than a superficial judgment, careful study of individual institutions—their problems and methods—must be made.

One of the most crucial problems for the Christian schools is that of financing. Although the 5-15 per cent of the budgets contributed by mission boards is a great encouragement to these schools, it hardly equals the 30-60 per cent subsidy of the budgets of government institutions.

In spite of these difficulties, however, these Christian institutions of education are carrying on a vital function in Japan. Religious education cannot be included in the curricula of government institutions under the present laws. Thus the Christian schools alone can give an education for democracy which is undergirded with the indispensable Christian foundation. Accepting the difficulties for what they are, yet recognizing the great role which these schools must play, we must rededicate ourselves so that God can work through us to accomplish His will in Japan.

(Reprinted from *Japan Christian Activity News.*)

BRAZIL

General Conference

The month of July (usually our winter vacation month) was an exciting time at Bennett College. The great General Conference of the Brazilian Methodist Church met here for about ten days. The elected delegates came from all over Brazil to report on the past five years and to plan for the next five. We had visitors from the United States and also Bishop and Mrs. Sante Barbieri of Argentina. The days were full of interesting meetings. The big item of business was the election of our bishops, which is done each five years. Here are some of the high points that I will remember from this history-making conference:

—discussion of the possibility of sending a missionary couple from our church to the Portuguese-speaking work in Africa, as a recognition of our debt to that part of the world and its people.

—the consecration of our first two deaconesses in the Brazilian church, two young girls dedicating themselves to the work of the church.

—the opportunity to know Miss Layona Glenn, a 90-year-young and energetic missionary who came down to represent the retired women workers from our Board of Missions; hearing her tell how she spent her funeral money for the trip and how she was enjoying every moment of it.

—the visit of Miss Marian Derby and Dr. and Mrs. James Ellis; our missionary meetings together, especially the moments when we all shared the "high points" in our work.

—the election of three Brazilian bishops, as Bishop Cyrus Dawsey (our *one* missionary bishop) retired.

—talking with the great Brazilian leaders of our church, putting together the names and faces of some of our "greats" in this "Endless Line of Splendor," hearing of the work in the local church or our mission work with the Indians near Paraguay or just feeling the excitement of a purposeful and growing Methodist Church of Brazil (our membership figure now is 45,000).

—ROSALIE JENKINS

CREDIT

The description of the United Nations Week celebration at Scarritt College which appeared in the October issue of THE METHODIST WOMAN on pages 30 and 31 was erroneously credited to Miss Rosa May Butler who secured the article for us. We are glad to give the credit to the actual author, Miss Remedios Asencio, Crusade Scholar from the Philippines who is studying at Scarritt.

—Department of Christian Social Relations and Local Church Activities.

THE ANTIGONISH MOVEMENT

"ANTIGONISH for potatoes and fish" is a catch phrase used in the Maritime Provinces of Canada. Antigonish (accent on the last syllable) is now known also for one of the most effective adult education programs in North America. To study this movement, Miss Martha Almon and Miss Shiela Nuttall, two rural deaconesses of the Bureau of Town and Country Work, took a five weeks' course last summer at St. Francis Xavier University, in Antigonish, Nova Scotia. They returned with great enthusiasm for what they had seen and heard.

In their courses and field trips these workers learned that the movement is primarily one of adult education, secondarily of cooperatives. They learned how "Father Jimmy" Tompkins, while vice-president of the university, organized in 1928 an extension department to reach out and serve *all* the people; how Dr. M. M. Coady, director of Extension Work from that time to this, carried the idea to the people while "Father Jimmy," a genius with his pen, secured money from foundations and individuals.

They learned how the movement used the experience of the Rochdale weavers in England who, in 1843, forced to some kind of action to relieve their pitiful economic plight, developed a plan of study which led them eventually to organize the consumer cooperatives. In the last twenty-seven years the scope and significance of the Antigonish Movement have grown until it has attracted world-wide attention, and a steady flow of people come from many lands to study it and put its principles into action in their own countries.

"Kitchen meetings" in the early days developed into study and discussion groups that led to such experimental incidents as the independent shipping of a crate of lobsters to Boston, from which the fishermen realized $32 as against $9.80 which the local trader would have paid. In every coastal town was a trader who not only bought their fish but sold the men most of their supplies and "carried" them on his books, to whom they were always a little in debt though never free of hunger and want. But this venture was made only after study. "From the first it was stressed that there was no easy way—but there *was* a way." Dr. Coady used to jar village folk by saying: "There are those who oppose education for grown men. They prefer to trust to native ability—to horse sense, as they say. It is well named. Because of this thinking, three-fourths of the human race are on a level of living very little above that of the good old horse."

Miss Nuttall and Miss Almon, impressed by the emphasis placed everywhere on the spiritual element in the Antigonish Movement, quoted managers and government officials: "The needs of the people are not only physical, but spiritual." "It is more than economics—it is a way of life."

Methodist leaders discuss plans for the quadrennial meeting of the World Federation of Methodist Women to be held August 27-30, 1956, at the Lake Junaluska Methodist Summer Assembly in North Carolina. Left to right: Miss Dorothy McConnell, New York, editor of *World Outlook*, who is program chairman; Mrs. Paul Arrington, Jackson, Mississippi, vice-president of the federation; and Mrs. David J. Cathcart, Lakeland, Florida, vice-president of the Southeastern Jurisdiction, which will represent the American unit as host. The federation has a membership of 4,500,000 in thirty-four countries.

IN MEMORIAM

Sister Meta Stelljes **was licensed and consecrated as a deaconess-nurse by the East German Conference. She served on the staff of Bethany Hospital, Brooklyn, New York, for fifty-two years. Sister Meta passed away at Bethany Hospital on October 13, 1955. Her inspiring and capable leadership and devoted service will long be remembered by those who knew her.**

Mrs. Laura Bell Beasly, **who was a missionary under the former Woman's Foreign Missionary Society, served for five years as superintendent of nurses at the old Mary Wilson Sanatorium at Tilaunia, Rajputana, India (1929-1934). She died August 19, 1955, at Champaign, Illinois.**

Miss Helen M. Graham **was graduated from the former Lucy Webb Hayes National Deaconess Training School, Washington, D. C., in 1914 and served as a deaconess in churches in Buffalo, Utica, and New York City until her retirement in 1941. Following retirement, Miss Graham made her home with her brother in West Valley, New York, until September, 1954, when she entered Folts Home, Herkimer, New York. She passed away at Herkimer, October 14, 1955.**

WESLEYAN SERVICE GUILD

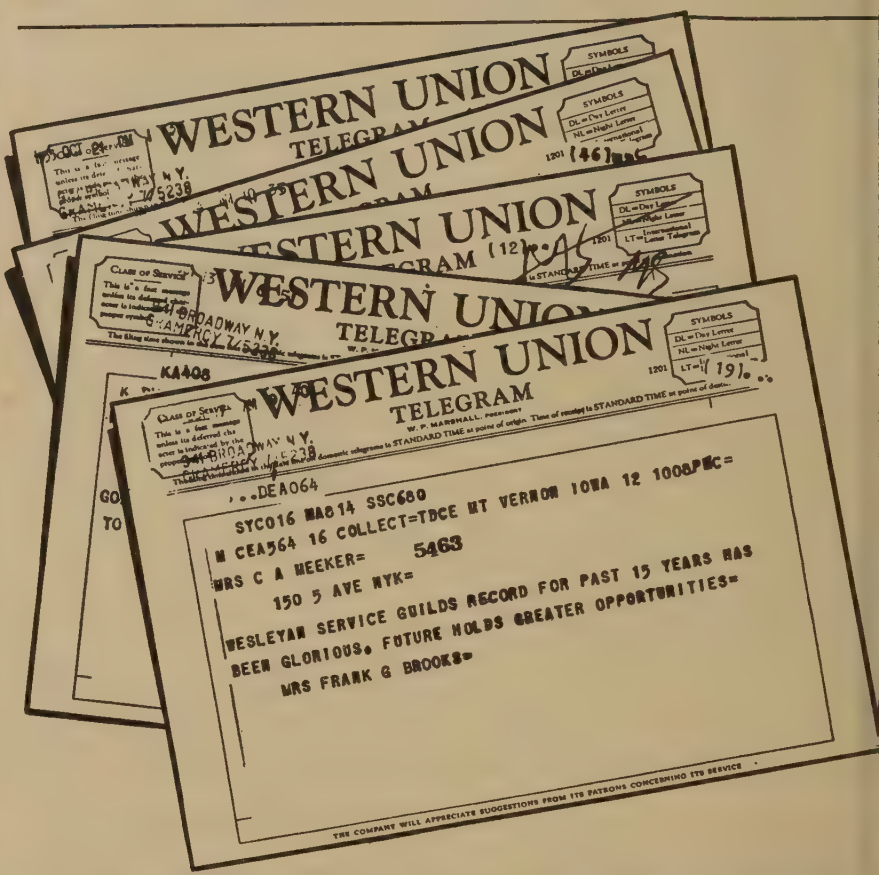
LILLIAN A. JOHNSON, *Secretary*

Religious News Service Photo

RESOLUTIONS FOR A GUILD MEMBER

In keeping with the purpose of the Wesleyan Service Guild, I resolve:

- To take time each day for personal spiritual enrichment.
- To set for myself a standard of accomplishment in study, in order that I may better understand the people of the world and their problems.
- To follow my study with specific action.
- To re-evaluate my life and my daily work in order to determine if I am in the place where God intends me to be.
- To take seriously my call to Christian Stewardship, comparing my opportunities with what I am doing and giving in order to help others to the abundant life.
- To seek to spread the gospel of Christ by my daily witness, by my church and Guild membership, and by my sincere effort to bring others into this Christian fellowship.
- To hold as my ultimate aim an honest endeavor to work with God toward the realization of His kingdom.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WESLEYAN SERVICE GUILDS RECORD FOR PAST 15 YEARS HAS
BEEN GLORIOUS. FUTURE HOLDS GREATER OPPORTUNITIES=
MRS FRANK G BROOKS=

With Sincere Goodwill We Surely Greet Wesleyan Service Guilders Who Serve and Give Willingly, Steadily, Gladly.

Mrs. Wallace N. Streeter,
President, Northeastern Jurisdiction

Believing, praying, serving 44,476 Guild members will continue to affect the lives of others with grateful pride.

Ruth C. Robinson,
President, Southeastern Jurisdiction

May the joy of our united service continue to enrich and beautify the lives of others.

Mrs. George W. Carter,
President, Central Jurisdiction

Greetings and congratulations on the fine growth of Wesleyan Service Guild. We are proud of you.

Mrs. F. L. McDaniel,
President, North Central Jurisdiction

Heartiest congratulations for past Guild accomplishments. Let us pledge even greater work for future.

Mrs. W. E. Horton, Jr.,
President, South Central Jurisdiction

God's richest blessings on our Guild as we work together to make His kingdom real.

Mrs. Frank I. Hollingsworth,
President, Western Jurisdiction

News Release for Guild Month

Are you planning good newspaper publicity for Guild month? The following suggestions for a newspaper article were sent out last year to the Guilds in Louisiana Conference.

The Wesleyan Service Guild, an organization of employed women, is being recognized in January throughout the nation in the observance of Guild month.

At present, the local Guild is planning a _____ _____ at _____ in observance of Guild month. On Sunday, January ____, all Guilds will be recognized at their local church service.

The Wesleyan Service Guild serves at home in its church and throughout the world. It is a distinctive part of the woman's organization of The Methodist Church—an auxiliary to the Woman's Society of Christian Service.

The Guild is a carefully planned organization designed to provide a channel through which employed women can achieve spiritual enrichment and Christian fellowship, and help develop a world Christian community. It fulfills these aims in a variety of ways: (List from leaflet, "The Wesleyan Service Guild," page 3.)

The Guild is deeply concerned with the recruitment of missionaries, deaconesses, and other workers for home and foreign missions. It also considers the need of the women themselves, for every woman is made to feel that she counts. The Guild is personal enough to cause each member to feel that not only does she belong to the Guild, but the Guild belongs to her.

Among the missionary projects it helps to support are: (List Guild Special Interests.)

That the Guild is an interesting and inspiring organization is reflected through its membership in _____, nearly _____ in _____ Guilds. The total Guild membership is approximately 128,000.

_____ Guild with ____
(Name of unit)

_____ as its president is an integral part of its church. Aside from contributions to the support of missionaries in the national and world field the Guild _____

_____.
(List local activities)

Highlight of the year for Guild members in this section is the annual Guild Weekend held each summer, and the annual meeting which will be held this year in _____.

Through its activities, its projects, its objectives and its fellowship, the Guild hopes to play a part in bringing about world peace. The Guild makes its members useful, spending their time and efforts to advantage for the good of humanity; members throughout the country are studying, building, and praying that the kingdom of God may be realized.

Fittingly the Guild uses this benediction to close its meetings: "May the joy of our united service enrich and beautify our lives and be a mutual blessing to our Guild, our missionaries, our church, and our community, that all may share in bringing God's kingdom and peace to our disordered world. . . ."

GUILD MEMBERS GO TO BURMA

Methodist Prints

Miss Patricia Clark

The other day two attractive young women from Ohio came to the Guild office on their way to Burma to serve as B-3's. I had met them before—Jeanne Wintringham at the Assembly Weekend in Milwaukee (sitting next to me in the Guild filmstrip), and Patricia Clark at the North Central Jurisdiction Weekend last spring. It was through the inspiration received at the Assembly Weekend that Jeanne first thought she might like to go into missionary service. She talked it over with Patricia, who already had been thinking about the same thing, partially because her brother is a missionary in the Philippines. Before long they made their decision, and were accepted on a three year basis to teach in Burma.

Both young women were public school teachers, both were members of the Wesleyan Service Guild of First Methodist Church in Sandusky, Ohio. Jeanne will be conference music director. Patricia expects to be teaching at Kingswood School, Kalaw, S.S.S., Burma.

During our visit they both spoke of the joy of the fellowship of the Wesleyan Service Guild where they have made many friends whose thoughts and prayers will be with them in their work.

Methodist Prints

Miss Jeanne Wintringham

Spiritual Life

WE WILL SEEK TO GROW AS CHRISTIANS

By MRS. J. W. BUNCH

THE first months of the calendar year are busy ones for both the secretary of Spiritual Life of the local Woman's Society and the chairman of Spiritual Life of the Wesleyan Service Guild. Each is responsible for the spiritual nurture of the members of her organization. Many aids are available to help in this nurture. Suggestions may be found in the Calendar of Activities printed in the May 1955 issue of THE METHODIST WOMAN.

As we look toward the Lenten period and its culmination in the remembrance of the events of Easter Sunday morning, there comes a desire for a deeper Christian understanding and a closer daily walk with God. There must be a personal religious experience if we meet the first quadrennial goal—"We will seek to grow as Christians." This is an individual responsibility. Reading helps us grow. In The Five Spiritual Classics we find that special times of personal prayer and devotion each day are very necessary for Christian growth. These daily times might be:

—moments of prayer for God's guidance throughout the day, even before we get out of bed in the morning;

—grace at each meal when, as a family, we thank God for all our blessings;

—a period of unhurried reading and prayer some time during the day;

—as we settle down for sleep at night, a prayer of gratitude for the day—a prayer in which we ask forgiveness for what we have done amiss or left undone during the day. Such a prayer should give a feeling of security in leaving the events of the day in God's hands to be blessed by Him.

The great men with whom we become acquainted through these classics found such quiet times most essential to "practicing the presence of God" in the living of each day.

The Calendar of Activities mentions the observance of Epiphany, January 6, as a time of personal reconsecration to the Christian way of life. It suggests the signing of Stewardship cards—pledging a stewardship of our time, our talents and abilities, our money.

Another source of help in personal spiritual growth is to be found in joining a group for the study of *An Introduction to Five Spiritual Classics*. This study will give each member of the class a new desire and new courage to deepen her own spiritual living. The writers of the classics struggled long to make God a part of their daily living—just as you and I struggle. They had their periods of "spiritual dryness" just as you and I do, but they always tried again, and finally arrived at the place where they felt God's presence with them even in the most menial tasks of the day. Although they lived from 15 to 1,500 years ago, their experiences were very much like our own. They found the way to consecrated Christian living and their experiences can help us as we strive toward that goal.

Thorough preparation should be made for the study of *An Introduction to Five Spiritual Classics** (65 cents). Choose your leader well in advance. Each member of the class should have a text book and a copy of each of the classics. If you do not wish to use the complete text of the classics (available at Literature Headquarters) get the abridged copies* (15 cents each). The text book and the five abridged classics come to only $1.40, and contain fine material for use in prayer groups.

In the *Catalogue* of Literature you will find a number of pamphlets and books for supplementary reading. The playlet, *Light Unchangeable** is good for introducing the study and is available at 15 cents per copy, two copies for 25 cents. There are six characters in the play and it can be very effective if read well. *Finding God With the Saints*,* by Thomas Kepler and *Six 20th Century Mystics*, by G. Ernest Thomas (available from *Tidings*, 1908 Grand Ave., Nashville, Tennessee) will help answer your question "What is a Saint?" Some hymns in our hymnal were written by the writers of the classics or during the time of this study. Margaret Applegarth's new book *Moment by Moment*[1] (Harper's $1.25) has an interesting chapter on each of the classics.

This can be a most worth-while study. My prayer is that each woman attending one of the many study groups on *An Introduction to Five Spiritual Classics* will become spiritually refreshed and her daily spiritual living enriched.

Mrs. J. W. Bunch was one of forty-four persons who died in the explosion of a United Airlines DC-6B on November 1, near Longmont, Colorado. A delegate-elect to the 1956 General Conference, she was on her way home to Forest Grove, Oregon, from a meeting in Colorado Springs, Colorado, of the Western Jurisdiction representatives.

Mrs. Bunch had been a member of the Board of Missions since 1948 and chairman of the Standing Committee on Spiritual Life since 1952.

She was the widow of the late Rev. Jesse W. Bunch, a Methodist minister and educator who died in 1946. Surviving are a daughter, Mrs. Aris Gustafson, Forest Grove, Oregon; a son, the Rev. Dodds S. Bunch, pastor of the Centenary Methodist Church at Modesto, California; and five grandsons.

Tributes will appear in the March issue of THE METHODIST WOMAN.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

[1] Available from The Methodist Publishing House serving your territory.

Information and Action

Dear Friends:

ANOTHER New Year is here! What it holds for the peoples of the world will depend in a great measure on us and other people of the world who are seeking with us better ways to create understanding and make peace with justice possible. The year 1955 has been a red letter year in this crucial era of the world's history when people everywhere have faced an uncertain future—a future overcast with clouds of "cold" and "hot" wars, fear of great powers east and west, struggles for freedom and the right to self-government, and through it all a reaching for some inner resource and a spirit adequate for the need. It is this kind of world that calls Christians to new understanding, new courage and new determination "to bring to bear on all human life the spirit and principles of Christ."

There have been many notes of hope on the horizon during the past year. The Tenth Anniversary of the establishment of the United Nations has helped the world take stock of ten years of achievement and take new courage! The meeting of the heads of the Four "Great" Powers in July sounded a note of hope and paved the way to renewed exploration of steps that *must* lead to disarmament. The *Atoms for Peace Conference* in Geneva gave new impetus to the responsibility of the nations east and west of the "iron curtain" to create and share atomic resources for peaceful purposes, in an effort to lift the standards of living throughout the world and remove the causes of war.

Methodist women in the year 1956 have a job to do that can have world-wide significance. The following suggestions may point out new ways of work or add new emphasis to an ongoing plan.

1. The following pages of this issue of THE METHODIST WOMAN give some indication of the *climate* of the Tenth Assembly of the United Nations. THE METHODIST WOMAN for February will have one page that summarizes the major issues and accomplishments of the Tenth Assembly.

2. February is sometimes called Brotherhood Month! The pages of THE METHODIST WOMAN for February will give some helpful suggestions for working in our communities to relieve tensions and build understanding.

3. The special emphasis on "World Understanding" is symbolized by the series of Workshops that are being held throughout the nation. THE METHODIST WOMAN for December not only described the plan but it also gave some specific suggestions that can be used by many local Societies and Guilds across the nation. There are special *new* resources that are available:

(a) Three leaflets:

*You Are There,** Price, 5 cents; 12 for 35 cents.

*Getting to Know You.** (Watch back cover of THE METHODIST WOMAN for release date and price.)

*A Workshop for World Understanding,** Price, 5 cents. (Watch back cover of THE METHODIST WOMAN for release date.)

(b) A new filmstrip on "World Understanding" which attempts to make available to local groups in brief the plan of the "world understanding" program, and also gives a glimpse of the Overseas Team in word and picture. (Available from Miss Elizabeth Marchant, Secretary of Visual Education, 150 Fifth Ave., New York 11, N. Y. Price $4.00.)

There is also a series of three ten-minute recordings of speeches made by the three representatives of the team on "World Understanding." They are intended for use, if desired, with the filmstrip, and may be secured at the same address for $2.00. This filmstrip with the recordings can be used as a basis for an hour's program by Societies, Guilds, in circles, or in other ways and for other groups in the local churches. Many conferences and districts or sub-districts may want to secure this valuable resource for use by local groups in their geographical area.

4. Keep in mind that THE METHODIST WOMAN and WORLD OUTLOOK are essential resources for the ongoing program of our organization. A file of these publications will be a "must" for use by your committee on Christian Social Relations and Local Church Activities. Watch especially for THE METHODIST WOMAN for March, 1956, when special recommendations will be published for the year 1956-57 growing out of the January, 1956, Annual Meeting of the Woman's Division.

Finally your staff in the Department of Christian Social Relations and Local Church Activities at 150 Fifth Avenue, sends to each reader of these pages our greetings for the New Year. May God use all of us together in new and better ways to bring greater understanding to our own communities, as we face our responsibility to help interpret Jesus Christ to a troubled world.

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
ETHEL L. WATKINS

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The General Assembly—
MIRRORS A CHANGING WORLD

THERE is probably more than mere symbolism in the fact that the appearance of the United Nations Secretariat Building is more affected by its surroundings than any other building in the world. All day long its glass façade mirrors the passing scene. What one sees as one looks up at it depends upon the time of day, the light conditions, and the vantage point from which one sees it.

The same thing is true of the United Nations General Assembly and, most particularly, of this tenth session which occurs in a new world context. Here, too, what one sees depends to a great extent upon the time element and upon the point of view of the observer. There are, however, several important major aspects of this particular Assembly that are always in the picture.

One of these, of course, is a new climate in which there seems to be a greater degree of politeness and consideration for each other and a suggestion of greater flexibility in negotiation. One is conscious of this change everywhere. There are smiles and friendliness. People seem to feel less constraint about getting together and the old accusations and counter accusations are to a large extent missing from the debates.

This spirit has come a long way in its journey to the Tenth Assembly. It was born out of economic, social, and political events that have occurred during the year. It received a new impetus at the Asia-Africa Conference in Bandung, where things were said out in the open instead of being muttered secretly. The tensions which were building up were greatly relieved by the realization of how quiet and calm the peoples who came out of some of the most explosive situations could be when they had the opportunity to discuss their affairs. From Bandung the beginnings of this relaxed spirit traveled to San Francisco, where the groundwork for a broader policy of friendliness was laid. At San Francisco each of the sixty nations listed the things related to co-operative effort which had seemed good to it during the past ten years. When the total was added up everyone felt a warm glow.

As Bandung laid some of the foundation for the San Francisco spirit, so the San Francisco spirit was a direct preparation for the Geneva spirit. In Geneva it was discovered that there were, after all, things that even the most tense proponents of national viewpoints could discuss. Some of the symbols of ancient fears were dropped at Geneva. After the Russian delegates had been observed for the first time riding in an open car, one observer commented that perhaps we were about to see a new era of "open carriage" diplomacy. The Tenth General Assembly inherited all of this, and the good offices of the peace makers at the U.N. have been turned toward conserving and improving this climate.

The second image that dominates the Tenth General Assembly is also related to Bandung. In April 1955 at Bandung, a conference of twenty-nine Asian and African delegates came together to discuss problems of special interest to their people. As this conference moved on, the peoples who were represented there gained new stature. They recognized the urgency of promoting economic development in the Asian-African region, and as they thought the problem through they began to see specific ways in which this could be done under the auspicies of the United Nations, with each member of the conference bearing some of the responsibility for such actions as stabilizing commodity trade in the region, increasing technical assistance, and the establishment of a reliable source for capital funds to promote individual and joint ventures and technical development among the Asian-African countries.

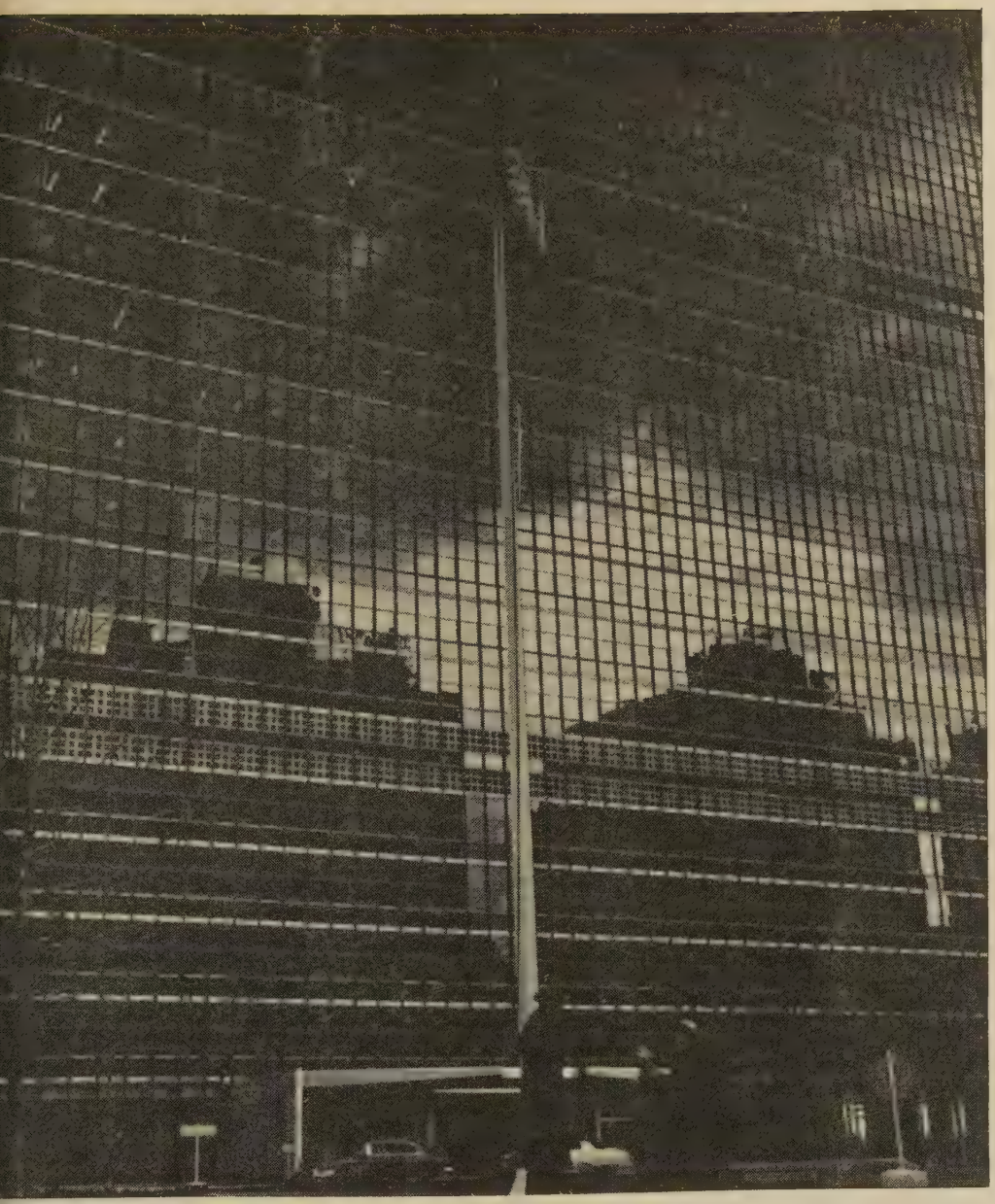
They recognized the fact that one of the most powerful means of promoting understanding among nations is the development of cultural cooperation. They pledged their cooperation to the world in working for peace.

In two areas the conference was very firm. First of all, they declared at Bandung (and reiterated at San Francisco) that injustice had been done to Asian-African countries both in admission to membership in the U.N. and in representation of countries of the Asian-African region in the Security Council. They recommended universal membership in the U.N. and called specifically for the admission of Cambodia, Ceylon, Japan, Jordan, Laos, Libya, Nepal, and a united Viet Nam. They expressed the view that the Asian-African countries should be enabled to serve on the Security Council so that they might make a more effective contribution to the maintenance of international peace and security.

The second area in which they spoke with conviction and with criticism of others was that of the problems of dependent peoples and self-determination. It is perhaps worth while to quote the statement made about dependent peoples: "The Conference is agreed:

"(a) in declaring that colonialism in all its manifestations is an evil which should speedily be brought to an end;

"(b) in affirming that the subjection of peoples to alien subjugation, domination and exploitation constitutes a denial of fundamental human rights, is contrary to the Charter of the U.N. and is an impediment to the promotion of world peace and cooperation;



United Nations

Reflection of the buildings located on the west side of United Nations Plaza on the glass façade of the U.N. Secretariat building.

"(c) in declaring its support of the cause of freedom and independence for all such peoples, and

"(d) in calling upon the powers concerned to grant freedom and independence to such peoples."

In view of the unsettled situation in North Africa and of the persisting denial to the peoples of North Africa of their right to self-determination, the Asian-African Conference declared its support of the rights of the people of Algeria, Morocco and Tunisia to self-determination and independence and urged the French Government to bring about a peaceful settlement of the issue without delay.

They declared their full support of the principles of self-determination of peoples and nations, and registered their opinion that self-determination was a prerequisite to the full enjoyment of fundamental human rights.

Most of the things that happened at the Tenth Session of the General Assembly were related in some way to these conclusions from the Bandung Conference. Events were also shaped by the new, quiet dignity and self-realization which came out of Bandung.

The third thing that was mirrored in this General Assembly was the inadequacy of the West to meet this new determination and understanding on the part of Asian-African nations. Reckoning with this new factor required more time than the West had had to give to it. The result was that no one of the major Western nations seemed to present a consistent policy in regard to the aspirations of these peoples.

Piecemeal explanations as to why a nation voted one way or another were available, but to the eyes of the Asian-African world these actions seemed to lack consistency. There was, for example, the voting regarding the placing of the Algerian question on the agenda. Here some nations which had voted to place the Moroccan question on the agenda found that this was a different situation and voted against the inclusion of this item. On the other hand, other nations maintained that both situations were essentially the same.

In the next few weeks sides were changed several times on similar items, with one of the most dramatic occurring when the Soviet bloc, which had supported the Asian-African peoples in their conviction that Algeria should be discussed, opposed the Asian-African candidate (the Philippines) for the

Security Council and insisted that the seat go to the Eastern European countries. On this occasion the United States, which had voted against the discussion of the Algerian question, supported the candidacy of the Philippines.

Another image that has been dominant in the melee reflected in the General Assembly is the atom. As a factor in both peace and war, it has dominated the thinking of everyone. Probably one of the most far-reaching decisions to be reached by this Assembly will be that regarding the establishment of a Specialized Agency to deal with the peaceful uses of atomic energy. The shadow of the war atom fell across the first session of the United Nations and created a pall which never has been quite lifted. The brighter prospects resulting from the Big Four Conference in Geneva have lightened this burden a little. Disarmament has begun to look more possible to this Assembly than to any previous one. However, the best light that has been provided has come from the new hope of the peaceful atom. This, too, has brought its change of world climate. If the conference on the Peaceful Use of Atomic Energy held in Geneva in August, 1955, did nothing else, it reopened the scientific frontiers so that for the first time since the early days of World War II scientists could make contacts across national frontiers without being considered traitors to their countries.

What can the world hope for in the shape of a final image emerging from this kaleidoscopic succession of reflections? In the opinion of many of the outstanding leaders both in the Delegations to this Tenth General Assembly and among the Secretariat, we are reaching a time when the patterns will be arranged in some semblance of consistency. "We are approaching a time," says Dag Hammarskjold, the Secretary-General of the United Nations, "when the peoples of the world are moving toward a new relationship to what has historically been called 'the West.'" This new relationship calls for wise study and planning and an intuitive approach by the Western nations. It is the hardest task with which they ever have been confronted. Waging a war against great physical odds is a small task in comparison to this. Those of us who sit on the sidelines can take courage from the fact that the task is so imperative we will have to find the means with which to perform it. History looks over our shoulders today and when her page is completed the achievements of the Tenth General Assembly will be listed as one of her important items.

As this is written, what are the issues that this Assembly is discussing which need the advantage of the newer climate? The first of these is the regulation and limitation of armaments. Here one is extremely grateful for the more relaxed and hopeful tone, while at the same time wishing that the shadows of the Big Four leaving for a private conference of their own on the subject did not fall so prominently across the scene. Obviously there is much that can be agreed to only by those who control the largest accumulation of weapons. However, one thing that is seen in the shifting U.N. reflection is the image of the small and medium sized nations saying, "Don't forget us as you talk." Some way will have to be found before it is too late to make them feel that they are in every possible way sharing the deliberations on disarmament, just as they would share the destruction of any future war. Perhaps the West's ability to arrive at a creative solution of this difficult problem may be one of the important factors in the history of our time.

Another very important issue, which is less controversial and may do much to inject great hope and confidence into the scene, is that of the establishment of an agency to deal with the peaceful uses of atomic energy. Economic development of the underdeveloped countries is another topic which can help to mirror world unity a hope. Even here, however, t powerful countries, and in parti ular the United States, need to e plain their positions in such a wa that they will leave the impressi they know and understand t great needs and legitimate amb tions of the less developed cou tries. This is particularly impor ant on the question of capital nece sary to make economic develo ment possible in many parts of t world. The United States h taken the official position that t time has not yet come for t Specialized Agency (known SUNFED) to furnish large sca capital. If this is tactfully e plained and a long-range progra of steps that can be taken is estal lished, the picture may well b satisfaction instead of gloom.

The consideration of the Dra Covenants on Human Rights also an issue of tremendous im portance. If agreement is reache as to the right of self-determina tion for all peoples, the image hope will fall very brightly acro the U.N. façade. The same thing true of membership. If this A sembly can find a way to by-pa the problems of admission of ne members the whole picture will b changed. The presence of a fe new flags in the reflection will b a picture that the whole world wi view with pride and new confidenc

What can the Christian do abou this Assembly and the ones t come? First, he must face th fact that there are new factors i the world and that decisions ar harder than ever before. Then, h must be willing to study even th hard questions like self-determina tion of peoples and the problems o the Near East. Next, he must b willing to seek to apply Christia principles to all of these problem and to let his government know that he is striving to do so an what his opinions are. Lastly, h needs to pray unceasingly that consistent picture of hope ma come to be mirrored on this im portant façade of the world.

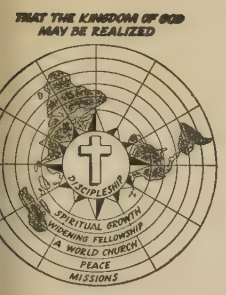


CHART AND COMPASS

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary*,
Section of Education and Cultivation
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

THEME AND EMPHASES 1952-1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP . . . OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD.
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD. TO THIS END, WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD.
6. WE WILL ACCEPT THE PIECE OF CHRISTIAN DISCIPLESHIP.

ISCIPLESHIP IN RELATION TO PERSONAL SPIRITUAL GROWTH

QUADRENNIAL GOAL I

Each month between now and the close of the quadrennium, one of the Quadrennial Goals will be emphasized or summarized in some way as it relates to discipleship. Goal I, "We Will Seek to Grow as Christians," is presented here.

HROUGH this quadrennium we have placed Discipleship at the center of our aim. The statement that accompanied the first Emphasis the quadrennial plans—spiritual growth—will bear peating here, as we recall our avowal to seek to ow as Christians.

"A new enthusiasm for spiritual values is our st concern. . . . To grow as Christians, we need draw more deeply on the resources of prayer . . . editation, intelligent use of the Bible and devoonal literature, a definite search for a fuller realizaon of God. Our growth as Christians . . . cannot ist apart from a deepening concern for people . . . verywhere. It has no reality, apart from our relaonship to Jesus Christ."

As Dr. Brunner points out, "Disciples are made discipline and training." Let us measure ourlves as honestly as possible as to growth in those eas which are the essence of Spiritual Growth and ear directly on Discipleship:

1. Is my enthusiasm for spiritual values greater an it was, four years ago? One way to measure is might be the "kindling" effect my life has on her people. Earnestly I trust that there are perons whose spiritual fires burn brighter because my fe has touched theirs, in ways known or unknown me. Have I drawn as largely as I might, on the sources that contribute toward this end?

2. Has my prayer-life grown more real? Have I ained deeper understanding of those for whom my tercessory prayer is made? And has my petition r them been always with the recognition that ayer is not designed to change the mind of God, t to bring us into closer relationship with His an and purpose?

3. Have I found new light, new riches, in the Bible? Are there passages which are now precious and meaningful, with which I was not acquainted four years ago? Are there characters in the Old and New Testaments with whom I feel deeper kinship of spirit?

4. What specific devotional literature have I found helpful, and suggested for someone else's reading? Our privilege of Discipleship does not stop with ourselves: Jesus laid upon each of us the responsibility of winning disciples for him. Dr. Kagawa said not long ago that while his time on earth is nearly up, he does not regret it, as he has found more than 600 workers to carry on the work that he has started!

5. Have I practiced in daily living the beautiful truths I have discovered in my devotional reading? How many books of this nature have I read with care, as compared with books read simply for passing enjoyment?

6. We recognize that Discipleship for most of us implies relationship with other people; the Protestant Church does not have within its ranks many whose dedication to God leads to a life of withdrawal from one's fellow man. Among those whose lives we touch are some who are, and some who are not, professed Followers of The Way. I ask myself, Has my walk with God been so close that it has strengthened the tie between me and my companions? Where nothing else could bridge a gulf, has it made companionship possible?

"It is enough" said Jesus "for the disciple to be like his teacher." By this test we fall so far short that any measure of progress seems futile. But in the seventy-times-seven fullness of forgiveness and faith in man's potentialities is our hope for today and our promise for tomorrow. "So shall ye be my disciples."

HOLY, HOLY, HOLY, LORD, THY DISCIPLES

"Holy, holy, holy, Lord, thy disciples
Gather in devotion to sing and dream of thee:
Holy, holy, holy, beautiful and gracious,
Still in our hearts we dwell in Galilee." [1]

—Percy MacKaye

[1] Used by permission.

LIGHT OF THE WORLD

A SERVICE OF REDEDICATION

By MARION SMITH AMES[2]

Preparation: Place one large candlestick behind a globe of the world on the center of the altar table. Candles in candle holders should be given to each member of the congregation as they enter the sanctuary. The eight "Lights" should assemble in the back of the sanctuary just before the program begins. Lights in the sanctuary should be soft, and music meditative.

PRELUDE

HYMN: "Lead, Kindly Light" (No. 514, *The Methodist Hymnal*)

LEADER: "God said, Let there be light, and there was light." (LEADER *walks to altar and lights the large candle mentioned above.*)

CALL TO WORSHIP: "God is light. . . . If we walk in the light as he is in the light, we have fellowship one with another . . . and truly our fellowship is with the Father, and with his Son, Jesus Christ."
(LEADER *announces each Light. As they are called, the Lights walk up the aisle, each carrying a lighted candle. As they reach the altar, they face the congregation, read or recite their part. As they finish they line up* [*alternately*] *on each side of the altar facing each other.*)

LIGHT OF THE NATIONS: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

LIGHT FOR THE RIGHTEOUS: "Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness."

LIGHT OF CHRIST: "There was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world."

LIGHT OF GOD: "How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. . . . For with thee is the fountain of life; in thy light shall we see light."

LIGHT OF MEN: "O send out thy light and thy truth let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy; yea upon the harp will I praise Thee, O God my God."

LIGHT OF THE WORLD: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? Though a host should encamp against me, my heart shall not fear; though war should rise against me in this will I be confident."

LIGHT OUT OF DARKNESS: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak."

LIGHT WITHIN: "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"

LEADER (*to congregation*): "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."
(LEADER *invites congregation to the altar where Lights 4 and 8 light all candles from their own.*)

HYMN: "Are Ye Able." (No. 268, *The Methodist Hymnal*)

LEADER: "Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway even unto the end of the world. Amen."
(LEADER *invites everyone to place his candle around the globe on the altar and to be seated.*)

PRAYER: (*by the* LEADER *or the* SECRETARY OF SPIRITUAL LIFE, *praying according to the specific aims and needs of the church.*)

HYMN: "O Jesus, I Have Promised" (No. 226, *The Methodist Hymnal*)

[2] Mrs. R. G. Ames of Cresskill, New Jersey.

WHAT ONE SOCIETY DID . . . OTHERS CAN DO

A local secretary of Promotion, Mrs. Ray Bucknell of Sturgis, Michigan, shows how their Society used the Quadrennial Goals as a foundation for the year's work.

. . . . . .

Using the Quadrennial Goals and the Calendar of Activities as the foundation on which to plan the work of the year, the Woman's Society of Christian Service of the First Methodist Church of Sturgis, Michigan, found it most rewarding.

The programs were developed with the women of the Society, the youth, and children of the church, presenting them. Only two guest speakers appeared on the program during the year, one a missionary and the other the secretary of Spiritual Life of the North Central Jurisdiction. Beginning with a "Rotation party" for circle members in June, followed by a Treasure Hunt for new members, the year was off to a good start. As the result of a combination drive for THE METHODIST WOMAN and WORLD OUTLOOK, every officer became a subscriber and a total of 122 subscriptions was reached.

Many more members joined the Fellowship of Intercession, and a Prayer Group was started. Treasure Chests were successfully used. Two study courses, each receiving Jurisdiction Recognition, were held, the other study books being used for circle study. Twenty-four new members were welcomed into the Society at an Epiphany service in January. The Family came in for its full share of recognition, when in January the program presenting the Family Life Conference held in Cleveland and attended by delegates from the church was introduced by a panel of young mothers.

Two "Widening Fellowship" meetings were held during the year. One known as the annual Birthday Dinner when each member is contacted and asked to participate in some way, either by taking part in the program, working on table decorations, on the menu, on the telephone committee, or helping serve. The result—a near 100 per cent attendance. The other Fellowship meeting is sponsored by the Wesleyan Service Guild—a Mother-Daughter tea, in the form of a garden party.

At annual report time in May, the program carried the theme "Ye Are My Witnesses," and a chart of the quadrennial goals was shown (see picture). As each secretary gave a report of the activities in her line of work, the secretary of Promotion listed them under the quadrennial goals. It was amazing, the number of accomplishments that appeared under each of the goals: Spiritual Growth, Widening Fellowship, A World Church, Peace, Missions, and Discipleship.

The Woman's Society of First Methodist Church, Sturgis, Michigan, measured their year's progress by the quadrennial goals. Around the edge of the poster, original covers for the monthly programs are shown—the handiwork of the local secretary of Status of Women.

Avery Studio and Camera Shop, Sturgis, Michigan

100 PERCENTERS

The following Woman's Societies of Christian Service report every woman member of the church a member of the Society. Listing is by conferences. (Names received up to October 10, 1955)

ERIE: Brookville District—Bredinsburg, Leasure Run, Mt. Pleasant, Port Barnett

Grove City District—New Castle (Pa.), Kings Chapel

NEW YORK: Kingston District—Jefferson

PITTSBURGH: Washington District—Bobtown

TROY: Glens Falls District—Bolton Landing, Chazy, Malta Ridge

Albany District—North Chatham

WYOMING: Scranton District—Moscow

ALABAMA: Selma District—Minter

HOLSTON: Chattanooga District—Cave Springs

LOUISVILLE: Campbellsville District—Pickett

NORTH CAROLINA (SE): Wilmington District—Burgaw

NORTH MISSISSIPPI: Columbus District—Bowie Chapel (Weir-McCool Charge), Long View, Maben

SOUTH CAROLINA (SE): Columbia District—Cedar Creek, Zion-Blythewood

Charleston District—Williams

Sumter District—Ebenezer

SOUTH GEORGIA: Valdosta District—Enigma, Trinity (Tifton)

Dublin District—Waldens

VIRGINIA: Petersburg District—St. Marks

EAST TENNESSEE: Bristol District—Independence (Va.), Elizabethton (Tenn.)

TENNESSEE (C): Nashville District—Wright's Chapel, Cookeville

DETROIT: Marquette District—Houghton, Norway Immanuel

Saginaw Bay District—Whittemore, Wilbur

ILLINOIS: Champaign District—Bondville

INDIANA: Bloomington District—Pleasant Bethel

Columbus District:—Manchester

Rushville District—Boston, Center Chapel, Needham, Vine Street (Shelbyville)

New Albany District—Bond's Chapel

IOWA-DES MOINES: Boone District—Prairie Center, Mineral Ridge, Morrisburg

Burlington District—Long Creek, High Prairi

Council Bluffs District—Spring Creek, Pine Gr Pilot Grove, Climax

Creston District—North Grove, Wishard Cha

Des Moines District—Linn Grove

MICHIGAN: Grand Traverse District—Copem Manton

MINNESOTA: N. E. District—Emily

NORTH DAKOTA: Eastern District—Absara Glasston

Northern District—Edmore, Grenora, Makoti

Southern District—Berlin

NORTH INDIANA: Warsaw District—Kimmell

OHIO: Lima District—Huntersville

Wilmington District—Ripley

SOUTH DAKOTA: Northern District—De Voe

WEST WISCONSIN: Northern District—Danb

Southern District—Gratiot

CENTRAL TEXAS: Brownwood District—G Cove

Corsicana District—Ben Hur, Tehuacana

KANSAS: Ottawa District—Redfield

Topeka District—Auburn, Reserve, Riley, Thon sonville

MISSOURI: Kirksville District—Mt. Zion

NORTH TEXAS: Greenville District—Chisholm

NORTHWEST TEXAS: Plainview District—Whi flat

OKLAHOMA: Ardmore District—Sulphur, Firs

TEXAS (SC): Bryan District—Somerville

COLORADO: Pueblo District—Avondale, Chera Springfield, Two Buttes

PACIFIC NORTHWEST: North Puget Sound D trict—Bellingham (Wash.), Eureka

THE FOLLOWING DISTRICTS ARE R PORTED AS 100 PER CENT ORGANIZED

This means that there is a Woman's Society Christian Service, or a member or members, or Wesleyan Service Guild, in every church of the d trict. Names of such districts will be publish *once only* during the quadrennium.

FLORIDA (SE): *St. Petersburg District*
NORTH CAROLINA (SE): *Rocky Mount Distr*
LOUISIANA (SC): *Shreveport District*
MISSOURI: *St. Joseph District*
RIO GRANDE: *Western District*
SOUTHERN CALIFORNIA-ARIZONA: *San Die District*

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

DEAR Secretary of Missionary Education:

As we gratefully enter the ew year, let us set apart some me to think quietly over our opportunities as secretaries of Missionary Education in the local Woman's Societies. Let us recall the things we have attempted, not with he idea of congratulation or condemnation, but that evaluating the ork which we have done, we may e more effective.

Have we and the members of our ociety a deeper understanding of ersons and more reverence for hem? As I think of you and me—nd what lies back of what we as ecretaries of Missionary Education are trying to do—a story keeps tealing back into my mind. Perhaps a few sentences will convey he theme:

" 'He's made it over,' she said umultuously, 'the world I saw onight. It was dark with evil, nd Porson's hung a light in it.' " [1]

Janie was speaking to her husband, Marshall, after Elisha Porson's visit. Porson, execrated by housands who had served him and gone under, had suddenly appeared t their flat. It was after the second installment of a series of articles by Janie and Marshall exposing his unscrupulous tactics n business. Hunting data, writing f his life, had darkened Janie's whole world. Porson, she felt, had not one decent humane impulse left, and yet he was noteworthy only because he had more brain than the others—"more of that hideous power of tending money and making it breed. . . . The world seemed turned . . . into a great industrial battlefield where homely virtues were trodden out under the feet of mercenaries hired to fight for some Napoleon, no more greedy than they, but more masterful." [2] And then Porson came—not to bribe them, as they first thought, into withholding the next article of defamation promised the magazine, not to deny any of the accusations against himself, not even to beg them to soften the invectives hurled but to request the withdrawal of sentences incriminating a former clerk of his, an honest man, thereby sparing the clerk's widow and crippled daughter the stain of dishonor and actual destitution. This despite the fact that the widow heartily disliked Porson and was careful to show it.

"Another year is dawning,
Dear Master, let it be,
In working or in waiting,
Another year with Thee."

Now Porson had gone, leaving a light in Janie's world; and Marshall, still standing, his hand on the page proofs containing all his clever mind had been able to gather concerning another man, said in a curious tone, "So that is Porson. That's the man himself." [3]

How little we really know about persons. Do we really care about the sick, the neurotic, the hungry, the stranger, the lonely, the alcoholic, the drug addict, the illiterate, the outcast—all people? Is our whole missionary education program designed to better fit us as members of the Woman's Society to serve them, to bring these and all other persons into Christian fellowship or to enrich their lives once they have entered? Are all of our monthly program and circle meetings, insofar as we are able to help, planned with this in mind? Do we plan and approach our studies from this angle? Do we remember that the programs and studies are planned with the aim of opening up the areas about which we ought to be concerned and showing us what we can do to improve living conditions for all? Do we read and encourage others to read our church and Woman's Division magazines as well as other religious and secular magazines and books.

Perhaps some of us are not accustomed to reading. There are other ways of forwarding the Kingdom. In fact the reading is perhaps unjustifiable unless it leads to better understanding, clearer thinking, more intelligent and loving action. Some of those who are more inclined to activity than to study might be encouraged to organize plans for caring for children so that young mothers can attend church, church school, choir practice, and Woman's Society meetings. Others may reach out to older persons in the church, finding ways of letting them know they are wanted and needed.

Did we attend our conference School of Missions and Christian Service or at least our district Educational Seminar? We have watched with interest the way study-class figures mount when districts begin having well-planned seminars attended by local secretaries.

When we had our studies, did we present as forcefully as possible the projects which our jurisdiction was requested to remember in prayers and gifts? In fact, did we deliberate over the leaflet "Study and Action, 1954-55" and follow pertinent suggestions?

Did we report to our district secretary of Missionary Education what our Society did—no matter how little—so that all of us may know what the rest are doing—or not doing—in the plan?

Have we quieted our minds and spirits through fellowship with the great souls of the ages so that we can catch the thoughts of the Eternal and find forgiveness, sensitivity, poise, and guidance?

With appreciation for you and your service of love, I am,

Cordially yours,

Elizabeth Stinson

[1] "The Lantern," by Alice Brown, found in *Representative Short Stories*, New York; The Macmillan Company, 1930. Page 170.
[2] *Ibid.*, pages 156-7.
[3] *Ibid.*, page 170.

Our Youth Fund

SETTING: *Two girls and a boy are working on a Methodist Youth Fund literature display in the church sanctuary. They are Alan, Sue, and Mary Lou. At first, talk and manner are casual, gradually conversation becomes more serious until at the close it is earnest enough to impress the audience with the sincerity of youth. An appropriate worship setting should be prepared before the program with candles on the piano.*

Through the open door Jerry and Jan come swinging down the aisle.

JERRY: Hi, Alan, whatcha doin'?

ALAN *(recognizing Jerry's voice, continues with his work, without looking up):* Hello, Jerry, what brings you here? *(Pauses, looks up, includes the girl.)* Hello, Jan.

JERRY: Your mother told us you were here, doing something or other. We had a little time before Jan goes to work at the Drive In, thought we'd try out Dad's new car. How about you kids coming along with us? You know school will soon be closing in on us—"School days, school days, dear old golden rule days." *(Hums the tune.)*

ALAN: Sorry, Jerry, I've a job to do.

JERRY: Call what you're doing a job? Tacking all those pretty ribbons onto whatever you have there? *(Going closer to table, he leans over to investigate.)*

MARY LOU: There is more to what we're doing than meets the eye, Jerry. Here, Sue, lend a hand, give me a thumb tack.

SUE: I'll say there is, and you should know, Jerry, you're an "MYFer." Both you and Jan.

JAN *(airily):* Well, we're willing to be enlightened, aren't we, Jerry, but we'll miss our ride, and it is "some car."

JERRY *(looking at literature on table, picks up leaflet and reads):* "One Minute, Please—Methodist Youth—do you know!" No, I don't, *(speaks flippantly)* but I'm willing to learn; I'm a Methodist youth. *(He picks up another and reads):* "Youth give—when?—right now! A gift that seems little to you may mean life to somebody." *(Picks up another leaflet; reads):* "Go, Therefore." *(Jerry thoughtfully studies the pages.)*

SUE: Wait a minute, Jerry, you two are just like a lot of other boys and girls. You have attended MYF—well, not regularly—but you've attended. But you've not taken the program seriously. Now, if you really want to know what we're doing, I believe Alan will tell you, won't you, Alan?

ALAN: What about you, Jan? Interested?

JAN: O. K. Alan, go ahead.

ALAN: First, I'd like to ask, are you both free tonight?

JERRY: No, we have company and I promised mother I'd drive for her. They're going some place.

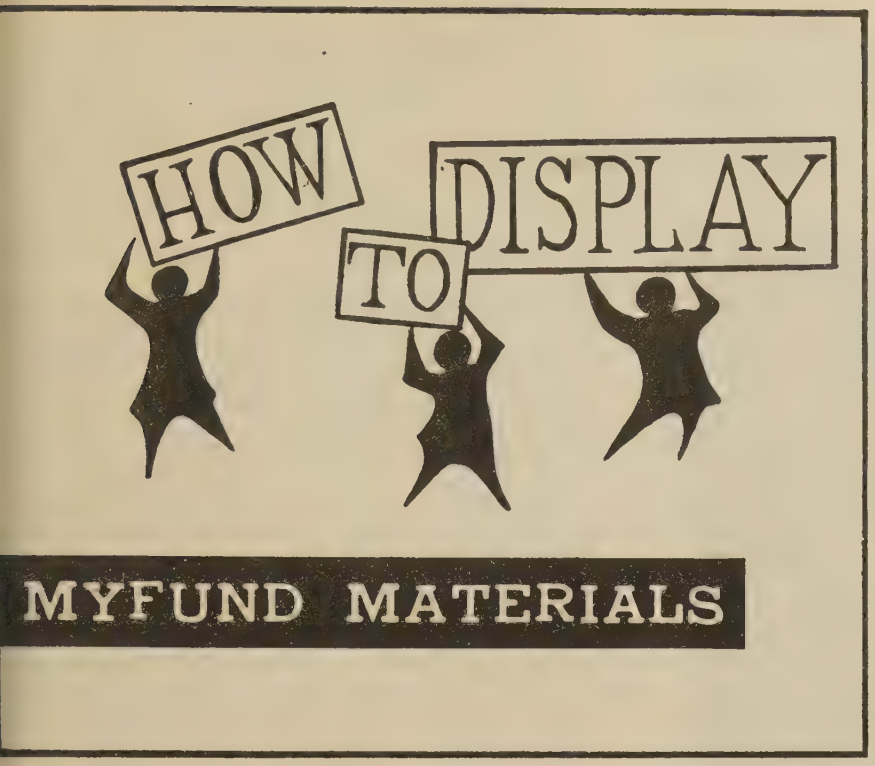
JAN: Me? Work—it's too late to ask the boss for time off.

ALAN: You haven't remembered I'm chairman of Christian Outreach in our MYF. Sue and Mary Lou are helping me with this Youth Fund literature display and a little program we're presenting this evening in the sanctuary. At the close we will have a short pledge service. We have invited some people from other organizations in our church as special guests. I have found our church is interested in what we are doing. Since you cannot be prese and we had planned to rehear we'll do it now. First, I'd like remind you that when you make personal pledge to the Youth Fu —here's a card, Jerry, *(shows h the card)* among other things says: "To give of my money order that the needs of othe around the world may be met the Spirit of Jesus Christ." An Jan, here is the covenant of t MYF. In part it reads, "To ho the ideals of unselfish service ev before us, striving continually f human betterment, placing t welfare of others above our own *(He hands the covenant to Jan*

JAN: But where does the You Fund money go? What kind mission work does it do?

MARY LOU (*Showing cover* WORLD OUTLOOK): I'd like to quo from WORLD OUTLOOK. An artic "Money of Young People" say "Twenty-four hours a day arou the world, the Methodist You Fund is working in order to he persons live the abundant life How I like to read about commu nity centers, friendship houses, se tlements, day nurseries, neighbo hood houses, and many other

Even the names give me a war feeling, just to know my dollar helping. *(Mark interesting quot in spring issue of the* METHODIS YOUTH FUND BULLETIN *and rea aloud).* Listen, "Teenagers say We have fun at South Side Settle ment; if we could not go there, w would have no place to go for goo fun." Here's one in Japan, I can pronounce the name of it but means "the house of brotherl love." Why, the BULLETIN is jus full of our Methodist Youth Fun projects, little human interes stories.



SUE: Here, Jan, look at this. *(Shows the spring, 1955,* BULLETIN.) Here's where your money goes. See, a large part goes to missions. *(Explains the division of the dollar. Sue takes the pamphlet, "How to Promote MY Fund," runs through it making comments.)* We have pledge services, too; Jerry, you wondered about this "Go, Therefore"—it is one of them. *(Shows several pledge services.)* The better way is to write your own. You weren't here when we had our last pledge service. The idea was original, our very own, and they all liked it. Here's what we call a "Supply List." Most of the projects listed in this pamphlet receive support through the MYFund. *(Holds the pamphlet for all to see.)* Maybe it's hospital supplies you would like to send or a Christmas box. You will be repaid when you receive the letters of thanks.

ALAN: I'll be honest, I've learned a lot since I became chairman of Christian Outreach. I didn't know much, and now there is so much to learn and to do, and so little time to do it all. I guess you all know our study themes this year are "Christian Mission in a Revolutionary World" and "Indian Americans."

MARY LOU: That reminds me—we have a Methodist Mission School for the Navajo Indians in Farmington, New Mexico. How I'm going to like to study about Indian Americans!

(By this time Jerry and Jan are exchanging glances in which there are many unanswered questions.)

JERRY: Alan, did you say you are having a Youth Fund pledge service?

ALAN: Yes, Jerry, a short one.

JERRY: We won't be here, but I'd like to make a pledge. How about you, Jan? I make money all the time, working at the drug store Saturdays and always after school. Dad and mother are generous with me, too, giving me some extra money now and then.

JAN: I'm really ashamed; why, if I gave only the tips I receive, it would add up. Last night they were $2.75. I need to think about what it means to make a personal pledge to the work of MYFund. I guess we all do.

(Sue lights the candles as the lights in the church are lowered. Mary Lou seats herself at the piano and softly plays a suitable selection.

Jerry and Jan kneel before the worship setting, having placed their pledge cards on the table at the foot of the cross.

Allow several minutes for meditation while Mary Lou plays the entire selection, Jerry and Jan kneeling.)

ALAN: Our Heavenly Father, we have presented this program to show that we come with open minds and hearts willing to learn of Thee. Accept our efforts; use them to glorify Thy name.

Forgive us for our thoughtlessness in the past when we have been unconscious of the needs of the world.

We thank Thee for opening our eyes. May we show other young people the Christian way of life by our lives.

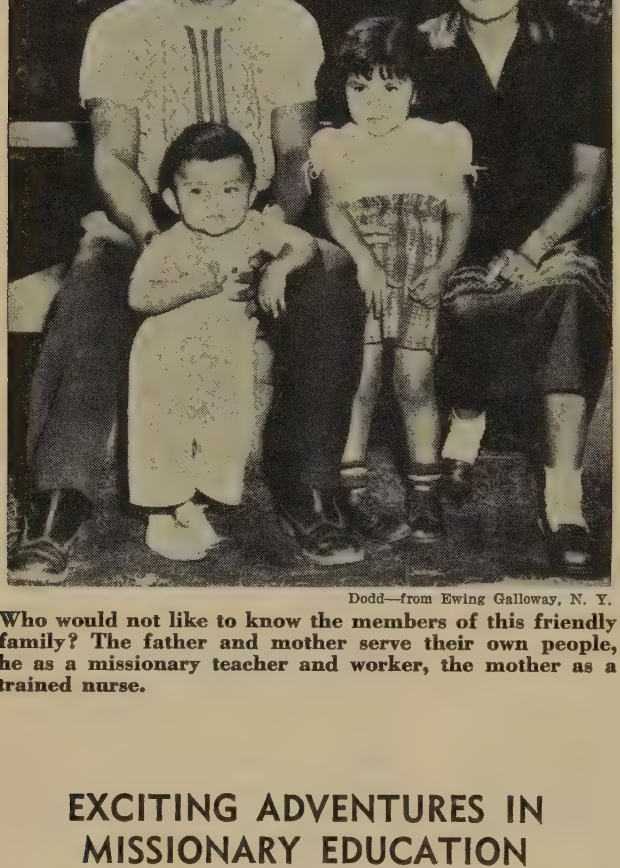
Bless our Methodist Youth Fellowship and all those who are serving Thee in all parts of the world, for we ask in the precious name of Him who gave his life for us. Amen.

NOTE: If you wish to prolong the skit, more time can be allowed on the division of the dollar, projects of the MYFund, et cetera. Many interesting innovations are possible as you make adaptations for your MYF group. It may help to use real names of those who participate. The thoughts in parentheses are merely suggestions to use in the presentation.

This skit has been used by subdistrict MYF teams visiting local church groups, showing how to display and use MYFund materials. It was written by Mrs. F. S. Bradley, Olney District secretary of Youth Work, Southern Illinois Conference.

Children's Work

RUBY VAN HOOSER, *Secretary*



Dodd—from Ewing Galloway, N. Y.

Who would not like to know the members of this friendly family? The father and mother serve their own people, he as a missionary teacher and worker, the mother as a trained nurse.

EXCITING ADVENTURES IN MISSIONARY EDUCATION

BOYS and girls in Methodist church schools like to become acquainted with new friends in their own country, and in countries overseas. They are interested in the home and family life of the children, the schools to which they go, the games they play, and the songs they may sing. Methodist children also enjoy finding out what these other boys and girls do in church school, and in discovering some of the ways in which the church is serving the people among whom they live.

During the months of January and February, in the church schools of Methodism in every section of the United States, children will have an opportunity to make friends and learn of the ministry of the church among them, as they take part in the study of missionary units on the current emphases of "Indian Americans" and "Spreading the Gospe Today."

In church schools using the *Group Graded Lesson* primary and junior boys and girls will engage i the study of a unit of work on "Indian Americans. In church schools using the *Closely Graded Course* primary and junior children will also study mis sionary units during January and February. De tailed suggestions for the study and the materia that will be used may be found in THE METHODIS WOMAN for September, 1955.

ADDITIONAL SESSIONS

Leaders will wish to arrange additional session for January and February while missionary unit are being studied in the church school. These ma terials are available:

For Primaries: Good News for All People,* **by Carri Lou Goddard. Price, 50 cents. Or,**

The Gray Eyes Family,* **by Edith J. Agnew. Price $1.25. Use with this *A Primary Teacher's Guide* o *"Indian Americans,"** **by Lois B. Eddy. Price, 50 cents**

For Juniors: Spreading the Gospel Today,* **by Mari Moberly. Price, 50 cents. Or,**

Yakima Boy,* **by Grace W. McGavran. Price, $1.25 Use with this *A Junior Teacher's Guide* on *"Indian Amer icans,"** **by Doris C. Demaree. Price, 50 cents.**

For Juniors **meeting once a week throughout the curren year, the materials are:**

"The Indian American and His Gifts," January, 1956

"The Church at Work Around the World," May, 1956 They are found in "Additional Sessions for Juniors" i *Child Guidance in Christian Living*.[1]

MAKING FRIENDS AMONG INDIAN AMERICANS

Since Indian Americans make their homes i every state of the Union, with the exception of Dela ware, Methodist children, in their study of thi group of American people, may find that some Indian families live in the same communities a they do, and that they would like to meet new neighbors and friends.

With their teacher, the children may wish to visi an Indian family and become acquainted with it members. They may like to play games together with which each boy and girl are familiar, and learn

* Available from Literature Headquarters, 7820 Reading Road, Cincin nati 37, Ohio; or Distributing Offices.

[1] Order from The Methodist Publishing House serving your territory

v games from their Indian hosts. The children y be glad to invite their new friends to attend one the sessions of the church school class, and to n the members in their regular work and fellowp and worship. If the Indian American boys and ls have no church school home, they may welcome opportunity to enter one of the classes as regular mbers.

DIFFERENCES AMONG INDIAN AMERICANS

In preparing for a visit to an Indian American nily who may live in the same community, the urch school leader will remember that there are eat differences among Indian Americans, twoirds of whom still live on the reservations. "Some e in the country; some live in the city. Most e on semi-arid and unproductive land; but a few bes are comparatively rich. Some Indians are ristian; others cling to their ancient faith. Some ve become completely integrated into the mainream of American life; others have accepted only e superficial aspects of white culture. Some have t their native tongue; others speak very little nglish. Some tribes have been farmers for centries; others have not yet taken kindly to agriculture." [1]

[1] From "Presbyterian Missions to the Indian," a supplementary map to accompany map of same title. Board of National Missions, Presbyterian Church, U. S. A., New York, 1953. Used by permission.

CHILDREN'S DISCOVERIES

Some of these differences among Indian Americans ill be discovered by Methodist boys and girls in eir study of this missionary emphasis. The children will find out also that the Indian people have e same needs as other Americans, and that they ish to enjoy the same rights and privileges that her citizens enjoy.

Above all else Methodist children will learn someing of the many ways in which their church is ying today to serve the Indian American people. hey will learn also how they may have some part this ministry to Indian friends.

SPREADING THE GOSPEL IN THE BELGIAN CONGO

During January and February as they study issionary units on this current emphasis, Methlist boys and girls will learn something of the ays in which the Christian message is shared with e people of Africa. If the message is to live and ow, it is essential that the people learn to read e Good News for themselves and that they have e teachers provided who will help them.

On the mission stations of the Belgian Congo nd out in the surrounding villages missionaries and hristian leaders are at work in school and in class in this important task, opening thereby doors of more abundant life to those with whom they come in contact.

TEACHING OTHERS TO READ

A missionary in Minga who has taken an active part in guiding teachers in this service, writes as follows:

"For boys and girls we have the regular day school in the morning for the lower grades; from the third grade on school is held for the pupils both morning and afternoon. We have one adult school for men that meets in the cool of the late afternoon after work. There are three adult schools for women—one here on the mission station and two in outvillages.

"The children and young people are eager to learn to read, and are, therefore, less difficult to teach. We have some books with pictures, which we hope to improve. Also at times the teacher writes on the board the lesson for the day, and all read it together. Africans like to read and memorize as a group. Later the boys and girls read separately, and take turns in portraying the different characters in the lesson or story they have studied."

A MISSIONARY'S DAY IN THE CONGO

When asked about her own daily activities as a worker who longs to help spread the Good News of God's love, the missionary replied:

"After having attended a brief early morning service at the church, and having breakfast, I am at school by 7:30 o'clock. While three teachers are supervising the period for gymnastics, the other eleven teachers and I have a prayer for guidance for the immediate problems before us. We have a small dispensary where we treat twenty to fifty students a day for minor hurts, malaria and colds. More serious cases are sent to the Mission Hospital.

"We have regular school until noon and again in the afternoon when the students have gardening, handcrafts, sewing, repairing school buildings and singing. My work is mostly supervision, but I do some teaching and approve all lesson plans for teachers. Four afternoons each week I supervise the Woman's School. Since the out-village woman's work is my responsibility, I choose the women who can read well and are not afraid to speak publicly, and we then visit the out-village women and meet with them.

"I look after the Woman's Department of the Sunday school, but only substitute as a teacher since the African women know the language so much better than I." [1]

[1] Adapted from information sent by Mrs. E. H. Lovell.

STUDENT WORK

DOROTHY NYLAND, *Secretary*

WHEN I COULD NOT BELIEVE . . . .

The Work of the World's Student Christian Federation

By LEILA GILES

NOT long ago I was reading the introduction to a book written by a woman who is now a Christian and a professor of philosophy in England. She was naming the various people to whom she was indebted for the substance of her book, and said, "I cannot leave unmentioned my debt to the Student Christian Movement, which held me and trusted me when I could not believe."

There are many ways in which one could describe the necessity for a movement of Christian students in our modern universities, but this statement points toward the most profound ones. There is a need for a group of people who, while professing the name of Christ, will form the sort of community which will *hold and trust* those who cannot believe, until such time as God finds them, where they are, in the midst of all their intellectual pressures and doubts, and makes them his own. There is a need in our modern universities for Christians who will be patient, who will allow themselves to be deeply searched and questioned by others, who will not shut out the unbeliever and the unorthodox because they do not subscribe—or cannot subscribe—to a particular set of doctrines. There is a need for people who are so faithful that they can see God coming to them along unexpected paths, in strange words, in strange people, in strange jobs.

This community of patient, faithful people is what the student Christian movements try to be in universities where they are established throughout the world. They exist in these universities not for their own sake, or for the perpetuation of their own life, but as an outpost of the Church in a strange country, where, very often, the Church itself is not equipped to venture. Even when she does so, her instruments must be, as well as ordained clergy, the very students to whom she is called to minister in their immaturity and perplexity. These movements of Christian students are the spearhead of the Church's advance into the centers of learning where the leaders of tomorrow's world are being trained.

It is for them that we pray when we pray for the World's Student Christian Federation, as Christians throughout the world are called to do on February 19 next. In the Federation, which in 1955 celebrated the sixtieth anniversary of its foundation, are grouped together for mutual support through prayer, material assistance, and personal stimulation more than fifty student Christian movements. They have many different names. In the United States the member of the Federation is the United Student Christian Council, which groups together the various denominational and interdenominational student movements throughout the country. But in each case they exist to proclaim Jesus Christ among the students of their universities, the people who, in the words of John R. Mott, are "strategic points in the world's conquest."

The Gospel they preach is a gospel for the whole world, and this belief is evidenced by the rapid geographic expansion of the Federation—notably in Asia, Africa, and Latin America—in the past twenty years. It is evidenced also, however, by the Federation's insistence that this Gospel is a gospel for the whole of life—for politics, for the university, and for the Church itself. Christians cannot withdraw into pleasant little coteries and keep themselves warm, forgetti the aching problems of the politi world, of our disintegrated a often heart-breaking universiti of the scandalous divisions of t Church. The Federation has be the place where many stude have discovered the full range the calling of God, and have se themselves called not only, as fi or more years ago, to the overse mission fields, but to the dirtyi of their hands in the political wor to the doing of jobs in the secul world which seem at first sight have little to do with the Chur and to the struggle to recover t unity of the Body of Christ.

So, on the Day of Prayer, pr for these students, for the Feder tion as it tries to help them, for t secretaries of national movemen for the international staff in G neva or traveling about the wor for Christian students witnessing Christ in Communist countries, a especially for the students *y* know, and for the work with whi *you* may be able to help in yo local university. Pray that all t work that is done may have as effect, as did the imprisonment Paul, that "the brethren in t Lord . . . [may be] much mo bold to speak the word witho fear."

Miss Leila Giles of Australia (forn secretary of the staff of the Worl Student Christian Federation). Af her marriage to Peter Bailey, they v direct the Study Chalet in Austra this year. The Methodist Student Mo ment contributed $3,000 through t Federation, and are sending Ben C ley as Methodist Student Movem representative from America to t Study Chalet.

Acrostic [1]

For every secretary of Literare and Publications (local, dict, conference) we recommend at she be able to answer *yes* to e following questions:

O YOU

Like to help every woman in your Woman's Society of Christian Service and Wesleyan Service Guild to find the right piece of literature for a program or study class?

Introduce each new piece of literature to the one who has a special need for it?

Take free leaflets which fit the program or study to your Society meetings and distribute them to the members?

Encourage every officer to subscribe to THE METHODIST WOMAN and WORLD OUTLOOK?

Radiate your enthusiasm and praise for our magazines and literature?

Assume your responsibilities on the committees to which you belong?

Tell the members of the Wesleyan Service Guild as well as those of the Woman's Society of Christian Service about all new literature?

Urge strongly the use of *Handbooks, Annual Report of the Woman's Division, Program Book* and *Worship Booklet,* et cetera, for the officers of your Society?

Record accurately all subscriptions to THE METHODIST WOMAN in your Subscription Record Book?

Engage in special campaigns or goals to increase the use of the magazines and literature?

[1] Written by Mrs. Thomas R. Duffey and printed from the July 19 issue of *The Alabama Christian Advocate.* Mrs. Duffey is secretary of Literature and Publications of the North Alabama Conference.

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

THE METHODIST WOMAN, $1.00 per year. Combination with WORLD OUTLOOK, $2.30. Please send change of address at least four weeks before moving. Enclose label from THE METHODIST WOMAN with old address.

and

ARE YOU

Publishing the glad tidings of the superior quality of our literature and publications?

Using your very own *Handbook for the Secretary of Literature and Publications* and other "tools" for your work?

Bestowing copies of the magazine and pieces of literature on new members of your Society?

Labeling your subscription orders with your account number?

Interesting the leaders of children and young people in missionary materials?

Checking your Calendar of Activities in the *Handbook* and keeping up to date?

Arranging for literature and publications displays at meetings?

Trying to comply with suggestions from Literature Headquarters on financial arrangements?

Inviting more interest in the publications by using skits, bulletin boards, posters, et cetera?

Ordering literature for meetings and study classes in plenty of time?

Noticing the suggestions for ordering which Literature Headquarters gives?

Sending accurate quarterly reports punctually?

Happy New Guild Year Recipe

Take twelve fine, full-grown Guild months . . . see that these are thoroughly free from old memories of bitterness, hate, and jealousy. Cleanse them completely from every clinging spite . . . pick off all specks of pettiness and littleness . . . in short, see that these months are freed from all the past . . . have them as fresh and clean as when they first came from the great storehouse of time. Cut these months into 30 or 31 equal parts. This batch keeps for one year. Do not attempt to make up the whole batch at one time . . . so many people spoil the entire lot this way. But prepare one day at a time . . . as follows:

Into each day . . . put twelve parts of Faith . . . eleven of Patience . . . ten parts of Courage . . . nine of Work (some people omit this ingredient and spoil the flavor of all the rest) . . . eight parts of Hope . . . seven of Fidelity . . . six of Liberality . . . five of Kindness . . . four of Rest . . . three parts of Prayer . . . two of Meditation . . . and *one* well selected *resolution.*

Then put in about a teaspoonful of good Spirit . . . a dash of Fun . . . a pinch of Folly . . . a cup of Laughter . . . a sprig of Play . . . and a heaping cupful of Good-humor. Cook thoroughly in a fervent heat. Garnish with twelve copies each of THE METHODIST WOMAN and WORLD OUTLOOK . . . a few Smiles . . . a sprig of Joy. Then serve with Quietness . . . Unselfishness . . . and Cheerfulness . . . and a determination to learn more about the Guild work from these two magazines just mentioned . . . and a Happy . . . Prosperous Guild Year is a *certainty.*

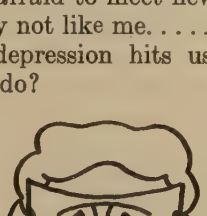
[1] Mrs. Phillips P. Steger, former secretary of the Wesleyan Service Guild of Texas Conference.

OPENING HYMN: "Another Year Is Dawning" *(The Methodist Hymnal,* No. 534.)

PLAYLET: *New Faces for 1956* written by Elizabeth G. Wardell.

SETTING: *Four women at a table wear paper masks indicating as artistically as possible the characteristics of the different attitudes.*

FIRST WOMAN: I wear the face of Foolish Fears. I am so afraid! I'm afraid there will be a war. I'm afraid to take an office in the Woman's Society. I may fail at it. . . . I'm afraid to meet new people; they may not like me. . . . And suppose a depression hits us! What *shall* we do?



Foolish Fears

SECOND WOMAN: I wear the face of Skepticism. I'm not afraid, but I doubt if any good can come of the new year. What a terrible world we have, anyway! All the mistakes we've made! Wouldn't you think if God loved us, He would do more to help us? Why doesn't He *stop* wars? Why doesn't He help the hungry and the sick?

THIRD WOMAN: Sure, the future *is* dark and unknown, but what do *I* care? I wear the face of Selfishness. I'll get mine, come what may. Nobody is going to get ahead of little old me! I'm rich, and I'm a fighter. Let others worry about the hungry and the sick!

FOURTH WOMAN: I don't care what happens; life is dull. I wear the face of Humdrum Thinking. I never see anything interesting or meet any interesting people. I never see anything *new;* nothing changes much. I wish I had something new to do, but I don't suppose anyone will help me find something interesting.

(Enter person representing Bible. She wears a choir robe and carries an open Bible.)

BIBLE: Wait, each one of you! Listen to me and I will transform your lives! Shame on you, Foolish Fears. Do you not remember what Jesus had to say to you? (*Reads* Luke 12:22-31; Matthew 6:34.)

(FOOLISH FEARS *bows head in meditation.*)

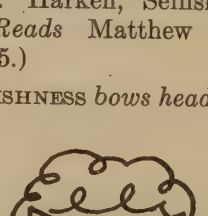
Skepticism

BIBLE: And you, Skepticism. God loves you, and all people. But He asks *you* to help Him do His good work, that through *you* He may change the world. (*Reads* Matthew 25:35-40.)

(SKEPTICISM *bows head in meditation.*)

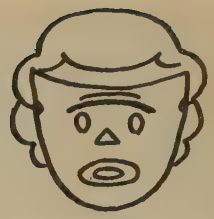
BIBLE: Harken, Selfishness, to this: (*Reads* Matthew 6:19-21; 12:34, 35.)

(SELFISHNESS *bows head in meditation.*)



Selfishness

BIBLE: And you, Humdrum Thinking! The Bible will help you find a new way of life! Jesus came that we might have life and have it more abundantly. Remember that as you sow so shall you reap. Jesus said, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life." "Ask, and it will be given you; seek and you will find. . . ." (RSV)



Humdrum Thinking

(HUMDRUM THINKING *bows h in meditation.*)

BIBLE: All of you! You change your lives. You can good works for others, and Him who believes in *you!* Y can change the world, for He sa "If ye abide in me, and my wo abide in you, ye shall ask what will and it shall be done unto yo "You are the light of the world. city set on a hill cannot be h Nor do men light a lamp and p it under a bushel, but on a sta and it gives light to all in the hou Let your light so shine before m that they may see your good wo and give glory to your Father w is in heaven." (RSV)

FOOLISH FEARS *removes ma smiles:* I can change from Fool Fears and become Peace of Mi ". . . Do not be anxious about morrow, for tomorrow will anxious for itself." (RSV)

SKEPTICISM *removes ma smiles:* I can change from Skep cism and become Faith in G ". . . As you did it to one of least of these . . . you did it me." (RSV)

SELFISHNESS *removes ma smiles:* I can change from Selfis ness and become Generosi "Where your treasure is, there w your heart be also."

HUMDRUM THINKING *remo mask, smiles:* I can change fr Humdrum Thinking and become Seeker of Life. "Seek, and y will find. . . ." (RSV)

(The four look at each other recognition of their real value

TOGETHER: "Let your light shine before men, that they m see your good works and give gl to your Father who is in heave (RSV)

PRAYER HYMN: "Take My Li (*The Methodist Hymnal,* No. 22

PROGRAM SUGGESTIONS:

I. Review of Magazines. (*The ıme women who took part in the rvice of worship now sit around a ıble reading copies of* THE METH-ODIST WOMAN *and* WORLD OUT-LOOK.)

FIRST WOMAN: If I had read this ıagazine I would not have had so ıany foolish fears. This article, The General Assembly Mirrors a hanging World," helps me to see ıings in a different light. Listen to ıis. *(She points out the highlights f the article.)*

SECOND WOMAN: And who could e skeptical after reading "Friendly elations Among Foreign Stu-ents"? This article proves that eople do not just talk, they *do* ɔmething about situations. I'm oing to tell some of my friends bout this—*(Refers to specific oints from pages 8, 9.)*

THIRD WOMAN: One could never e wholly selfish again after read-ıg about *Mitsuko San.* What a ɔnderful girl she must be! *(She ives excerpts from the article on ages 12, 13.)* Then, too, I'm ɔuched at the generosity of people ke Judge and Mrs. Cunningham ho gave their home for a Chil-ren's Home. *(Reviews page 5.)*

FOURTH WOMAN: I certainly was tupid when I thought life was dull nd humdrum. This magazine *holds up* WORLD OUTLOOK) is full f exciting items about interesting eople. (*She reviews the articles riefly:* "A New Page of History" nd "Women Progress in Ger-ıany.")

SECRETARY OF SPIRITUAL LIFE: es, our magazines are gold mines f information and inspiration. hey contain stories of the projects ıpported by Methodist women, romotional methods for carrying on the organization, and articles for spiritual enrichment. *(She refers to the article on page 24, lifting up the special times for personal prayer and devotion. Then she mentions the untimely death of Mrs. Bunch and asks the group to stand in silent tribute before offering a closing prayer.)*

II. Guided Tour. Continue with the travel plan suggested on page 12 of the December issue. This time give the program as news received from the travelers. Rewrite parts of the articles, "Family Needs Arouse the Korean Church" and "Mitsuko San," as letters to be read to the group.

III. Quiz.

A. Who Am I?

1. A graduate of Harris Memorial school
2. A superintendent of a home
3. A new college president
4. An uncomfortable Christian
5. A missionary currently loaned
6. A deaconess recently honored

B. Complete these sentences:

1. . . . the greatest single influence. . . .
2. Preschool children need. . . .
3. . . . young women must have. . . .
4. . . . evangelism at the center. . . .
5. . . . apply Christian principles. . . .
6. Disciples are made by. . . .
7. What remains constant is. . . .
8. Radiate your enthusiasm. . . .
9. . . . record for past 15 years. . . .
10. Anyone desiring to become. . . .

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Friendly Relations Among Foreign Students

(*Continued from page 9*)

the Committee on Friendly Relations is to assist in setting up the community coordinating committees which pool the many types of resources in the community for the fullest cooperation with the Foreign Student Advisors. These university officials need and seek the assistance of both church and secular organizations in developing as helpful a program as possible.

New vistas for significant programs are currently being revealed through surveys and studies undertaken in the past couple of years. The following example illustrates this. It was shown that the landladies had had a great influence on the reaction of many students to their American sojourn. Sometimes this was for good, other times for ill. A community committee in a large city became alert to the fact that in their area students usually had to "fend for themselves" in selecting a room. These women decided to remedy the matter and for a period of several weeks in September, drivers were available at the Foreign Students Advisor's office to take students to look at rooms, and to help them evaluate location, facilities, and price. To those who were Christian it was suggested where they could find a church of their preference, and all received informal explanation as to services which were available to them. The result of this project has been most gratifying. There have been far fewer disgruntled students moving from room to room in search of a congenial situation.

The activities of the committee and those of the numberless local and national groups with which it works are not static, but develop and change in the light of new insights. What remains constant is the faith that through selfless service the power of Christ is revealed and the meaning of the kingdom of God and of the Brotherhood of Man are made manifest.

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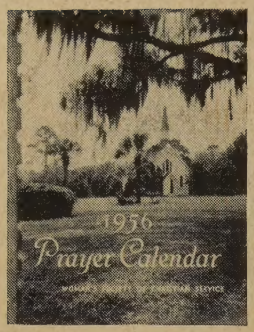

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